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Founded by—**Ramananda Chatterjee**

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# NOTICE

Owing to difficulties in Publishing  
the Journals, Bi-monthly numbers will  
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# THE MODERN REVIEW

JANUARY, FEBRUARY



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## NOTES

### CABINET SYSTEM IN INDIA REAPPRAISAL

The game of numbers which is now being played in Indian politics betrays a lack of proper respect for the principles of Parliamentary system as it is popularised by England. It is now widely believed that India's parliamentary democracy is at the crossroads. The disease was diagnosed long ago but it is pointed out, that only the charisma of the late Nehru could have averted the inevitable crisis. A well-disciplined and monolithic party with its formidable majority both at the Centre and the states and with Pandit Nehru at its apex, virtually averted the political crisis and



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some of the gross defects of the cabinet system could hardly be discernible. But the changed political situation marked by the demise of the great national leader, emergence of different political parties in the and ministration of some of the states, the collapse of the Congress Party and the consequent vaccum in the political arena has engendered a natural convulsion in the public-mind. The frequent split in the ruling regimes in some states is an obvious pointer to the breakdown of the cabinet system because, in such situation, the country could only offer different sets of uneasy coalition none with the prospect of stability. This is why, some thoughtful persons are now seriously speaking for a change-over to the presidential system. The situation of unusual instability and uncertainty which characterise the present political stage of many of our states after the fourth general election, has already generated serious scepticism regarding the suitability of the cabinet system in Indian political life. It is now realised, in the context of frequent rise and fall of heterogeneous coalitions in some states that the makers were too optimistic about our political morality. The supreme need of our country is to dispel the sense of uncertainty and instability which has gripped the people at large. It seems that the British system of cabinet government which is flexible in character would not serve our avowed purpose.

Of course, in the Constituent Assembly, K. T. Shah, Kazi Karimuddin and Shibbanlal Saxena and others ably chaimpioned the case for a Presidential system of government as prevalent in America. G. S. Gupta suggested that the presidential office should be leased on American model with, of course, slight modifications. Some speakers like Mahboob Ali Baig Sahib Bahadur pleaded for the introduction of a plural executive of swiss type and held that such a system would offer due representation to the different communities and fractions of the Indian electorate, but, at the same time, combine responsibility and stability.

## NOTES

These writers emphasised that the weaknesses of the cabinet government centred round its instability and flexibility and, they thought, that would disrupt the political democracy of the nascent country.

But, ultimately, the consensus of the Constituent Assembly was overwhelmingly in favour of the cabinet system popularised by England. There was, in reality, no deep cleavage of opinion on the principle of cabinet government. The most powerful argument of the critics was that only by making the executive independent of the legislature stability and strength could be guaranteed. This was countered partly by the view that English experience showed that weakness of the government was not a necessary feature of the cabinet system, and partly by the logic that an ambitious President might precipitate a crisis by quarrels with the legislature.

But our experience of two decades has sufficiently shown that the intentions of the makers have pathetically been frustrated by the self-seeking leaders. Existence of some dozens of political parties none with well knit national organization and discipline and the resultant chaos and confusion both at centre and the states have let loose an orgy of political uncertainty which can hardly favour the nourishment of a cabinet system. But, presidential initiative is still lacking and the problem is perhaps steadily heading to a national crisis. In retrospect it is argued, cabinet system has failed in India and it requires a change-over to a constitutional alternative.

The havoc which has befallen on the Congress in the general election of 1967 has merely aggravated the situation and with the emergence of coalition governments in the political panorama, things have drifted from bad to worse. It is now safe to conclude that coalition governments in India have a lamentable legacy and general people of most of the states have heaved a sigh of relief as soon as such

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government failed and Presidential administration introduced. The constituent parties have been at perpetual odds, but yet they have combined, before or after the election, with a common programme in which the points of similarity have been amazingly numerous. They have formed the government and soon have precipitated crisis due to their inherent tendency to tarnish the image of other constituent parties. Often such coalitions have torn assunder due to the cynical floor-crossing by the self-styled political leaders who have chosen to barter their political loyalty for personal gains. This trend has often generated political turmoil and even the leaders who have condemned these defectors as traitors, have themselves subsequently encouraged his practice for their own political fortune.

At the centre, however, there was one party rule since the beginning and it is only after the sordid discomfiture of Mrs. Gandhi during the last election that a period of uncertainty has burst forth. The Janata party which came to power with a comfortable majority was rather a hybrid amalgum of four parties. Due to interent reasons, it was divided into pieces and Mr. Desai, the erstwhile Prime Minister, had virtually been forced to resign. Charan Singh, then, came to power but, due to organizational weakness, he had to vacate the office even before a trial of strength. In the consequent mid-term poll Mrs. Gandhi returned with overwhelming majority and thus the situation of uncertainty was over. But if the election would have not favoured her, a new coalition and chaos could not be averted.

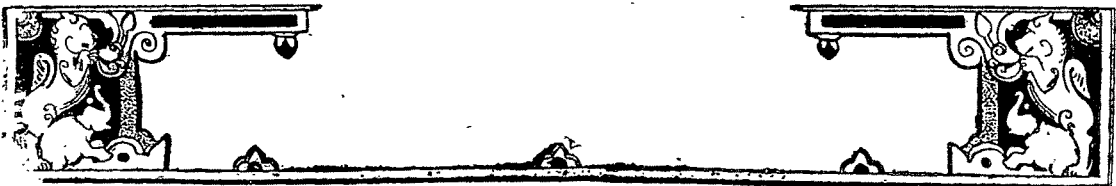
In the context of such affairs, it may rightly be suggested that a change over to presidential form of government is necessary. Under this system the [Executive Head, who is also the Head of the state, is elected for a fixed tenure and he forms his cabinet from among his favourites. These ministers hold office during the pleasure of the

President and legislative displeasure does affect their tenure. Once they are chosen by the Head of the State, the ministry can function independent of the shifting will of the majority and ambitious design of the defectors.

But it must be remembered that presidential system is not a wonder-drug for curing the dying patient. It also, for its nourishment, requires some conducive conditions. In reality, it is the people, not the governmental form, that can determine everything.

It is also true that constitutional devices alone have never changed the political condition of a country. Without a fundamental change in our party-system, party-discipline, national character and individual behaviour, a mere change of form of government can hardly produce the desired effect.

But twenty years crisis has ruled out the prospect of the cabinet system and nothing better can be expected in the present set up. So, it seems that time is ripe to introduce a basic change in the form of our government, at least as an experiment.





## EXPORT OF VIOLENCE

V. IVANOV

The propaganda machine of Washington and Peking is performing Herculean labours to speed up the flywheel of the anti-Afghan campaign to the utmost. The reason is quite obvious. The undeclared war which has been launched against the Democratic Republic of Afghanistan proves ineffective.

One cannot, of course, deny that the military presence in the Indian Ocean area which US imperialism has expanded to unprecedented proportions under cover of spurious outcries about the so-called threat to the West alleged to have been created by the action of the USSR in Afghanistan, has seriously exacerbated the international situation.

However the major objectives of the armed intervention in Afghanistan have not been attained. All attempts at breaking this progressive regime have failed, as have the attempts at converting Afghanistan into an anti-Soviet bridgehead.

The third Plenary Meeting of the Central Committee of the People's Democratic Party of Afghanistan, held in Kabul last month, had every reason to point out that the nation was successfully consolidating its patriotic and democratic forces, fulfilling its plans of economic development, extending the educational and public health services; the state has guaranteed the inviolability of Islamic religion, the freedom of worship; all ethnic groups and tribes have been assured an opportunity to live and work in freedom, following their customs and traditions.

What is taking place in Afghanistan today is a process of cementing the foundations of

people's democratic rule which is being consolidated not only in cities but in cantons and provinces. The role of community organizations in national life is growing.

The People's Democratic Party is carrying on its policy of eradicating clannishness and factionalism obstructing the unity of its ranks. The party is doing painstaking work in mobilizing large sections of the population for the continued implementation of democratic reforms. This is going on parallel with an agrarian reform and the establishment of cooperatives, state farms and machine-and-tractor stations.

In the past few months the Afghan army has carried through a series of effective operations to wipe out major bandit formations, thereby helping stabilize the situation.

In spite of all counteraction by imperialist propaganda, the truth about the situation in Afghanistan is reaching the public in various countries little by little. Even the western press itself is beginning to print articles acknowledging that the "information" about the situation in Afghanistan, filling the columns of bourgeois newspapers, has nothing in common with actual Afghan realities. By way of example, let me refer to an article in the British Sunday Times by F. Jacobson, recently back from Afghanistan, who, quite significantly, spoke of the trash the journalists outside Afghanistan are fed with whenever they seek some news about the country. He described the material on Afghanistan, printed by newspapers and broadcast by television in western countries, as "nonsense", "wild rumours"

and "glaring exaggerations."

The enemies of the Afghan revolution are in a rage. No wonder for their hopes to hurl the new-born republic back into the past have been dashed. The people of the Democratic Republic of Afghanistan are striking ever more telling blows at the criminal designs of their adversaries.

American imperialist circles and Chinese hegemonists are casting about for more means of combating the revolution that is gaining strength. Since the major bandit units have been wiped out, the gangs of thugs smuggled from abroad have passed over to a new tactic, banking mostly on acts of terrorism. Under orders from outside, these bandits are moving heaven and earth to keep the population of certain provinces in the throes of fear. They are trying to paralyse economic and business life by acts of subversion, explosions and arson. Violence upon workers and peasants engaged in peaceful work, organization of acts of terrorism against party and government workers and people active in the cultural works, teachers, above all, are the major occupation of criminal bands now being trained in Pakistan and some other countries and smuggled into Afghanistan by mountain passes and secret pathways.

Here are a few recent facts.

A band raided the Naglu Electric Power Station in the Kabul province and drove away a group of workers and specialists, having warned others on pain of death not to report for work. In some areas counter-revolutionaries are distributing leaflets threatening death to government officials if they continue to work. In one locality, named Jarm, bandits burnt down the headquarters of the local committee of the people's Democratic Party of Afghanistan, and killed many local residents in punishment for their loyalty to the government. Bandits have been forcibly driving away

people, robbing the local population, taking away their food supplies and clothes. Roads have been mined in Paktia province. A hundred head of livestock were driven away during a raid of the Hadda state farm, near Jalalabad. In Nimruz province mines have been planted into a dam. 25 shops have been burnt down in the area of the Kandahar gates in Herat. Innocent workers, especially peasants who have received land from the new authorities, are falling victim to this terrorism.

With particular viciousness terrorists attack schools, trying to keep the population in ignorance, captive to the dark middle ages. Thus, the principal of a Women's Lyceum in Herat, member of the PDPA Ibrahim Jelaladdin, was kidnapped recently. The next morning his body was found on the road near the Khouze Kabraz village with marks of cruel tortures—there was a note pinned on the chest of the victim: "A traitor to the nation has been seized. The body shall not be removed. The same end is in store for those who worked with him."

A feature of the present situation in Afghanistan is the growing polarisation among religious ministers. The policy of the ERA Government destroys the myth that Islam in Afghanistan is in danger. The July Conference of Ulemas and Clergymen—the first of its kind in the country's history—declared its full support for the Government of Babrak Karmal and the measures taken by the latter for the benefit of the Afghan people. More and more clergymen are beginning to swing to the side of people's power.

Counter-revolutionaries have retaliated by extending their terror to the mullahs who share the attitude of the working people. Some time ago in Gazni terrorists beheaded mullah Gulyam Siddik who had urged believers to support the new government. Recently bandits tried to blow up a mosque and the adjacent

sepulchre in Mazar-i-Sharif. People's militiamen prevented the destruction of the shrine. When the clergymen and believers learnt about the attempt to blow up the mosque, they spontaneously gathered in front of the building of the governor to express their anger at the schemed act of sabotage and to thank the authorities for the saving of the mosque.

More and more evidence shows that the population is refusing support to those whom western propaganda pompously styles "fighters for freedom." The counter-revolutionaries face the general unwillingness of citizens to send their sons against people's power. The detachments of raiders are growing thinner. When last month a band led by Abdulkhakim (nicknamed "Mualleme Darai Suf") burst into the village of Darai Juwandun, it demanded that young people reinforce its ranks. There were no volunteers. The enraged leader of the band ordered youths to be forcibly taken away to the mountains.

A brutal murder awaits soldiers of the Afghan people's army when they get into the hands of bandits. During a battle in the Asadabad area counter-revolutionaries captured a platoon of Afghan soldiers. The bandits savagely taunted them and then long mocked at the bodies of the dead.

In this situation a considerable part of the Afghan working people joins in the active struggle against the mercenaries of external reaction. Self-defence detachments are being created in the villages, and especially at the present cooperatives. New and new areas of the country turn out to be closed for the bandits.

The insidious plans of the enemies of the Afghan revolution are being defeated. But this does not at all mean that imperialist reaction and its accomplices—the Chinese hegemonists—have abandoned their criminal plans. Only recently the world press reported that the USA had allocated another 20 million dollars to aid the Afghan "emigrants" in Pakistan. On the territory of Pakistan and a number of other countries numerous centres continue to operate which train saboteurs to be infiltrated into Afghanistan.

There is a growing amount of evidence that counter-revolutionary bands are equipped with American, Chinese and West European arms. Here are new examples. The band that made an attack on Gazni in July was armed with grenade throwers of American and British manufacture. In a battle in Kandahar province ten grenade throwers of Italian manufacture and Egyptian-made ammunition were captured from the bandits. In routing a band in Herat West German anti-tank grenades were seized. Bandits continue using chemical weapons. Most recently they did so, for example, in Gazni and Herat.

The facts show that armed aggression against Afghanistan is continuing. The export of violence against the people who have determined to become the master of their own future is being stepped up. No attempts by western propaganda will conceal these facts from the public, nor will they absolve those who direct this criminal activity.

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## OUR SUPREME COURT: POWERS AND FUNCTIONS

NIRMALENDU BIKASH RAKSHIT

The Indian Constitution has created a federal judiciary with wide powers. It is named as the Supreme Court. The Term 'Supreme' has, obviously, been appropriate, because it is the highest judicial body of the land. The makers have, very wisely, vested in it stupendous authority of varied nature. As a matter of fact, the Court combines in itself multifarious functions in a unique manner.

### ORIGINAL JURISDICTION

a) Federal balance—The original jurisdiction of the Supreme Court is dealt with in Art. 31. In a federal polity the powers are distributed between the Central and Provincial governments and, hence, it is imperative that there should be an independent and impartial judicial authority to interpret the constitution and secure the respective rights of the governments.<sup>1</sup> The constitution, under Art. 131, invests the Court with the original and exclusive authority in dispute between

i) The government of India and one or more states ;

ii) The government of India and any state or states on one side and one or more states on the other side ;

iii) Two or more states.

In short, it will have exclusive jurisdiction in cases in which governments are entangled in both sides and a question of law or fact relating to some legal right is involved.

It must, however, be remembered that its jurisdiction would not extend to any dispute

arising out of any treaty, engagement, sanad and agreement which having been entered into before the commencement of this constitution, continued the operation after the commencement, or which provides that the said jurisdiction shall not extend to such a dispute. But such disputes may be referred by the President to the Court for its advisory opinion [ Art. 143(2) ].

The Court, unlike the American Supreme Court, has no original jurisdiction over cases involving ambassadors and public ministers or treaties. Suits by individual against the Union or States, except in cases involving fundamental Rights, would come up to the Supreme Court only on appeal, if the provisions relating thereto are satisfied. The constitution also excludes from the original jurisdiction of the court disputes relating to water of inter-state rivers or river-vallies (Art. 262), matters referred to the Finance Commission (Art. 280) and adjustments of certain expenses between the Union and States (Art. 290)

b) Fundamental Rights—The authority of the Court to entertain an application under Art. 32 for the issue of a constitutional writ for the enforcement of Fundamental Rights is sometimes treated as an original jurisdiction of the Court. It is original in the sense that an aggrieved person has the right to move the Court directly without having appealed through a High Court.<sup>2</sup> But, it is yet a separate jurisdiction as the dispute in such cases is not between governments in both the



sides. So it can be observed that the jurisdiction under Art. 32 has no analogy to the jurisdiction under Art. 131.

Clause (1) of Art. 32 guarantees the right to move the Court for the enforcement of a fundamental right, while clause (2) authorises the Court to issue orders or writs in the nature of habeas corpus, mandamus, prohibition, quo warranto and certiorari, whichever may be appropriate. The constitution also provides that the parliament may by law confer on the Court power to issue such writs for any purposes other than the enforcement of Fundamental Rights. (Art. 139).

It must be noted, however, that the jurisdiction of the Court to issue orders or writs is not exclusive, but concurrent with that of the High Courts (Art. 226)3. But the constitution places special responsibility on the Supreme Court as Art. 32 (1) enjoins: 'The right to move the Supreme Court by appropriate proceedings for the enforcement of the rights conferred by this part is guaranteed.' Thus, the Supreme Court held in the case of *Ramesh Thapar V. State of Madras*: 'Art. 32 does not merely confer on this Court, as Art. 226 does on the High Court, to issue certain writs for the enforcement of the rights conferred by part III or for any other purpose, as part of its general jurisdiction... Art. 32 provides a guaranteed remedy for the enforcement of those rights, and this remedial right is itself made a Fundamental Right by being included in the Chapter on Fundamental Rights in the constitution. This court is thus constituted the protector and guarantor of Fundamental Rights and it can not, consistently with the responsibility so laid upon it, refuse to entertain applications seeking protection against infringement of such rights'.

Thus the serene duty of the Court, as Bose J. held in the case of *Ram Singh V. State of Delhi*, is to see that rights which are

intended to the fundamental, are kept fundamental and to see that neither parliament nor the Executive exceeds the bounds within which they are confined by the constitution.

It may be pointed out that the Court has made it clear that remedy under Art. 32 can only be permitted in the case of an infringement of a Fundamental Right and cannot cover cases of infraction of any other rights. In *Ramjital V. Income Tax Officer*, the Court held that the immunity from the imposition or collection of taxes by authority of law, which is conferred by Art. 265, is not a Fundamental Right and can not therefore, be enforced by a petition under Art. 32.

Moreover, as the Court has held in the case of *Chirarujit Lal V. Union of India*, that a petition under Art. 32 must establish not only that the impugned law is an infringement of a Fundamental Right but that it also affects or invades the Fundamental Right of the petitioner guaranteed by the constitution.

#### APPELLATE JURISDICTION :

a) Constitutional cases—It has appellate jurisdiction over different matters. Under Art. 132, an appeal from the judgment, decree or final order of a High Court lies to the Supreme Court in all cases involving a substantial question of law as to the interpretation of the constitution. In such cases either the High Court would certify that the case involves such a constitutional question or where the High Court has refused to grant such a certificate, the Supreme Court may grant special leave to appeal if it is satisfied that a substantial question of law as to the interpretation of the constitution is an issue.<sup>4</sup>

As the Court held in *Election Commission V. Venkatrao*: 'The whole scheme of appellate jurisdiction of the Supreme Court clearly indicates that questions relating to the interpretation of the constitution are placed in

a special category irrespective of the nature of the proceedings in which they may arise, and a right of appeal of the widest amplitude is allowed in cases involving such questions'.

Thus the final authority for interpreting the constitution rests with the Supreme Court.<sup>5</sup> As the Court has already ordained, it has general powers of judicial superintendence over all courts in India and is the ultimate interpreter and guardian of the constitution (Nar Singh V. State of U. P.).

Regarding this aspect of the constitution, Mahajan has observed that the Courts interpreting power is wide and extends to the entire constitution. Whatever might be the nature of the issue, a case involving the interpretation of the constitution, shall be finally decided by the Supreme Court.<sup>6</sup>

b) Civil matters—Art. 133(3) provides for a right to appeal to the Supreme Court in civil proceeding against a judgment, decree or final order of a High Court if it certifies that the case is a fit one for appeal. An appeal shall also lie to the Supreme Court if the High Court certifies that—

(i) the amount or the value of the subject-matter of the dispute is not less than Rs. 20,000/—;

or, (ii) the judgment, decree or final order involves directly or indirectly some claim or question respecting the property of the value of Rs. 20,000/-. But if the High Court judgment confirms the judgment of an inferior court, a further certificate that a question of law is involved is required.

But, as Basu points out, the certificate granted by the High Court is not conclusive. Thus, even if a certificate has been granted by the High Court, the Supreme Court may entertain a preliminary objection that the conditions of Art. 133 have not been satisfied.<sup>7</sup> On the other hand, it is open to the appellant to support the certificate on grounds

other than those on which it has been given and the Supreme Court may entertain the appeal if there are other grounds within the scope of Art. 133 even though the grounds mentioned by the High Court in the certificate did not exist.

But the thirtieth Amendment has brought about an important change in the original arrangement. Art. 133, as it is now, provides that an appeal shall lie to the Supreme Court from any judgment, decree or final order in a civil case of a High Court if that court certifies that the case involves a substantial question of law of general importance and that the said question needs to be decided by the Supreme Court. In other words, it is the gravity of the case, and not the amount, which is now regarded as the fundamental factor in matters of appeal to the Supreme Court.<sup>8</sup>

#### c) CRIMINAL MATTERS :

Art. 134 provides for an appeal to the Supreme Court from any judgment, final order or sentence in a criminal proceeding of a High Court where—

i) The High Court has an appeal, reversed an order of acquittal of an accused person and sentenced him to death ;

ii) The High Court has withdrawn for trial before itself any case from any court subordinate to its authority and has, in such trial, convicted the accused and sentenced him to death.

An appeal shall also lie to the Supreme Court in any criminal case if the High Court certifies that the case is fit for appeal to the Supreme Court. Such certificate would, of course, be granted if some substantial question of law or matter of public interest are involved. The parliament, is, however, empowered to confer on the Supreme Court further powers to hear appeals from criminal matters.

## d) SPECIAL LEAVE :

Art. 136(1) vests in the Supreme Court a plenary jurisdiction in the matter of entertaining and hearing appeals, by granting special leave against any kind of judgment or order made by any court or tribunal or authority (except military tribunals). This is an entirely discretionary power unrestricted by any express provision.<sup>9</sup> It means that the leave to appeal may be granted notwithstanding the limitations contained in Articles 132-135 and refusal of the High Courts to grant leaves.<sup>10</sup> Thus, this extraordinary jurisdiction extends to all cases and matters whether civil, criminal or otherwise and short of amending the Article itself, this authority cannot be taken away or whittled down by the legislature.<sup>11</sup>

As regards the exact scope of the jurisdiction conferred by this Article, Mahajan, C.J. held in *Dhakeswari Cotton Mills V. Comm. of Income Tax*. 'It is not possible to define with exact precision the limitations on the exercise of the discretionary jurisdiction vested in this Court by the constitutional provision may in Art. 136.....It being an exceptional and overriding power, naturally it has to be exercised sparingly, and with caution and only in special and exceptional situation. Beyond that it is not possible to fetter the exercise of this power by any set formula or rule.' Similarly, Mukherjee J., held in the case of *D. S. Mehta V. Thakur Raghuraj*: 'The constitution for the best reasons did not choose to fetter or circumscribe the power exercisable under this article in any way.'

The Supreme Court has, further, decided that it can grant special leave to appeal even from the judgment of a Court sub-ordinate to a High Court or a tribunal the duties and functions of which are similar in nature to

those of a court (Fazl Ali, J. in *Bharat Bank V. the employees of Bharat Bank*).

The court has also settled the prerequisites for the court's interference to set right any decision arrived at by tribunals. Thus, the Court would interfere—

i) Where the tribunal acts in excess of its conferred jurisdiction under the statute or regulation ;

ii) Where there is an apparent error on the face of the decision ;

iii) Where the tribunal has erroneously applied well-accepted principles of jurisprudence.

It has further stated that the court cannot, by special leave, convert itself into a court to review evidence for a third time. Similarly, where there are mere mistakes on the part of the court below of a technical character which have not caused any failure of justice, there can be no interference under Art.136.<sup>12</sup>

As the Court has decided, in civil cases the special leave to appeal under this Article would not be granted unless there is some substantial question of law or general public interest involved in the case. Similarly, in criminal cases the court would not grant special leave unless it is shown that exceptional and special circumstances exist, that substantial and grave justice has been done and that the case in question presents features of sufficient gravity to warrant a review of the decisions appealed against (*Pritam Singh V. state*; also, *Sadhu Singh V. State of Pepsu*).

The Law Commission of India, while evaluating the utility of such discretionary power, correctly points out that the Supreme Court should sparingly exercise this authority as this practice rightly affect the prestige of the High Court. Yet it has been held :

Extensive discretionary jurisdiction conferred on the Supreme Court has, on the whole, been a most salutary provision<sup>1</sup> which has led to the correction of grave injustice in many cases.<sup>13</sup>

### ADVISORY JURISDICTION :

Under Art. 143 (1), the constitution confers on the President the power to refer to the Supreme Court any question of law or fact for its advisory opinion. Such references may be heard by the Court according to the procedure of a regular dispute that comes before it. The opinion of the Court is not binding on the president and is not of the nature of judicial verdict. It is also not obligatory on the Supreme Court to give its opinion on such reference.

Under clause (2) the President may refer to the court for its opinion disputes arising of any treaty, agreements etc. which had been entered into before the commencement of the constitution. In the case of such references, however, it is obligatory for the Court to furnish its opinion.

The president has so far sought the opinion of the Court in six occasions.<sup>14</sup> The court was for the first time asked to express its opinion on the validity of some provisions of the Delhi Laws Act. The second reference was on the Kerala Education Bill in 1957. Third reference was made in connexion with Indo-Pak agreement relating to Berubari Union. The fourth reference relates to the Sea customs Amendment Bill. Then, the conflict between U. P. Legislature and the judiciary was also referred to it. In 1974, the controversial question of Presidential election was put up for its advice.

There has been a good deal of difference among jurists and political publicists on the advisability of placing such a obligation on the highest court of the land to give its

opinion to the executive for administrative convenience.

Dr. Pylee<sup>15</sup> has observed that the opinion submitted by the court in different occasions are enough to prove the beneficent results of its advisory jurisdiction. In justification of such authority, D. Basu<sup>16</sup> writes that the chief utility of such an advisory judicial opinion is to enable the government to secure an authoritative opinion either as to the validity of a legislative measure before it is enacted or as to some other matter which may not go the courts although the government is anxious to have authoritative legal opinion before making laws.

The Vardarachariar Committee<sup>17</sup> thought it expedient to confer this authority on the Court. In its language : "Having given our best consideration to the arguments pros and cons, we feel that it will be on the whole better to continue this jurisdiction even under the new constitution".

Some authorities, on the other hand, have scathingly criticised this provision of the constitution. As D. N. Banerjee<sup>18</sup> puts it : 'we are, therefore, of opinion that Art. 143 of our constitution should be deleted as early as possible as its provisions are inconsistent with and derogatory to, the dignity and status of the Supreme Court in our constitutional system.' Regarding the demerits of such provision, Lord Haldane held in the case of A.G. of British Columbia V. A. G. of Canada (1914) : 'Not only may the question of future litigants be prejudicial by the courts laying down principles in abstract form without reference or relation to actual facts but it may turn out practically impossible to define a principle adequately and safely without previous ascertainment of the exact facts to which it is to be applied.'

Though this advisory function is analogous to that possessed by the Privy Council in



Britain and Supreme Court of Canada, the American judges have declared to furnish the executive with advisory opinion and to express judicial pronouncement unless an issue is raised in the form of ordinary litigation.

No doubt, advisory opinion of the Court would enable the government, to have authoritative legal opinion.<sup>19</sup> But we must remember that administrative convenience should not be our desired object at the cost of habitual detachment of the Court from political forces. Moreover, the president has a cabinet to aid and advise him and it presents a Law Minister, who is himself supposed to be a legal expert, with an entire department consisting, of course, of some jurists. The government, again, has an Attorney-General (who is qualified to be a supreme court judge) to give it legal advice. Thus, availability of legal opinion is not a sufficient warrant to call for the advice of the Supreme Court which much confine its judgement to matters that come before it in the shape of concrete case of litigation.

It may further be pointed out that excepting the matters falling in the clause (2) of the Article, the advisory opinion of the court in all issues is not binding.<sup>20</sup> Thus, the president may seek an advice, and if provided with, may constitutionally disregard it. This will be obviously, derogatory to the highest court of the land.

The advisory opinion of the court, again, is not of the character of a judgment and therefore is not binding upon the courts. There will be an unpleasant situation if a court in India, after hearing the proceeding, pronounces a verdict which substantially differs from the advisory opinion submitted by the Supreme Court on similar issue.

Thus, the conclusion is inevitable that the doctrine of administrative convenience must give way to the more important principle of judicial integrity and independence and that

the provision, at least clause (1) thereof should be deleted as early as possible.<sup>21</sup> No doubt, the convenience of having such jurisdiction outweighs the risks involved in it. Yet the deletion of the provision brooks no delay.<sup>22</sup>

#### MISCELLANEOUS POWERS :

Art. 129 makes the Supreme Court a court of record. This means that it has the power to punish any person for its contempt.<sup>23</sup> The court is also authorised with the approval of the president and subject to any law made by the parliament, to make rules for regulating the practice and procedure of the court.

Art. 138 provides that the Supreme Court shall have such further jurisdiction and powers as parliament may, by law, confer. Art. 139 also makes room for the enlargement of its jurisdiction. It enjoins that parliament may, by law, confer on the court to issue directions, orders and writs for any purpose other than those mentioned in Art.32 (2).

Moreover, under Art. 140, parliament may by law make provisions for conferring upon the Court such supplemental powers not inconsistent with any of the provisions of this constitution, as may appear to be necessary or desirable for the purpose of enabling the court more effectively to exercise the jurisdiction conferred upon it by or under the constitution.

Art. 141 declares that the law pronounced by the court shall be binding upon all courts within the territory of India. From the constitutional point of view, this provision is very important.<sup>24</sup> It obviously makes the court the final interpreter of the constitution. Of course, it may error. But its error can be rectified only by itself. Thus, under Art. 137 the Court can review its earlier judgment. It has been felt absolutely necessary because there is no scope of appeal against its own judgment.<sup>25</sup>

## CONCLUSION

The Supreme Court of India is placed at the apex of an integrated judicial system and, as such, it is conferred with tremendous powers. It is really the guardian of the constitution. It is, again, the final interpreter and guarantor of the constitution.<sup>26</sup> It has to enforce the fundamental rights and also to see that the statutory provisions of the constitution are respectfully obeyed. The autonomy of the federal units is also preserved by the court and, consequently, it is regarded as a 'truly Federal Court'.<sup>27</sup>

This is why, S. R. Das, a former Chief Justice of India once observed : The writs of this court will issue from this citadel of law and justice and run to the farthest corner of this vast country, bringing adequate relief to the just retribution to the wrong-doer.<sup>28</sup>

During the making of the constitution, Alladi, a prominent member of the Constituent Assembly, claimed that they were creating the most powerful judicial body in the world. There can be no fallacy in such assertion. Our Supreme Court has, truly, more powers than any other judicial institution known to us. It has combined original, appellate and consultative authority in a unique manner.<sup>29</sup>

The Court has, in reality, assumed a salutary role in upholding the constitution. In particular, it has been a citadel of individual freedom and its writs for protecting Fundamental Rights have sufficiently served the avowed purpose.<sup>30</sup>

Of course, the court, with its plenitude of powers, cannot develop itself into a third chamber.<sup>31</sup> It has to function within the periphery determined by the written constitution. It goes beyond its prescribed jurisdiction, criticism from legal luminaries, politicians and academic circles become harsh and even unseemly.

No doubt, during the preceding years, the

Court has, often, delivered conflicting verdicts. Yet its contribution can hardly be over-estimated.<sup>32</sup> It has played its glorious part in shaping the course of Indian administration. It must be admitted that the Court has very faithfully and ably performed the duties entrusted to it by the makers. In retrospect, the report on the working of the court has been quite heartening. Truly, it has been the repository of justice and human rights, an ever-vigilant guardian of the constitution and conscience—Keeper of the Government.<sup>33</sup> It is, in reality, the balance-wheel of the Federation. The conscious citizens of India emotionally look to the court to supply the deficiencies in our society.<sup>34</sup>

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# CHAPTER—III

## INTRODUCING BENGALI FOLKLORE AND LITERATURE IN THE VEDIC PURANIC BACKGROUND

( Continued from the previous issue )

KSHETROMOHAN MUKHOPADHYAYA

According to the injunction laid down by the Chhandagyopanisat, a pupil should live with his teacher all his life or should lead family life as householder ; this system gave rise to the caturasrama system :— 1 ) life of an initiate or a novitiate with the Guru or teacher, 2 ) after completion of the novitiate period, one is to enter family life, 3 ) and thereafter Vanaprastha—renunciation or retirement to the forest, and 4 ) the last stage is asceticism.

Vedic-Upanisadic Rsis stressed Karman and held that good people, having good Karman, were rewarded and the reverse was for the bad people, having bad karman in life.<sup>69</sup> Good-natured men and those of amiable disposition will have good after-births, in no time, in any of the principal castes of Brahmana, Ksatriya, and Vaisya, but those whose conduct is bad will be reborn in the animal world as dogs or boars, or as an outcaste.<sup>70</sup> Caste is the criterion of one's worth—the standard of caste represents the nature of Karman done by a man.

The knowledge of the frailty and unsubstantiality of the earthly belongings and of life itself made the Rsis aspire after eternity—the truth terminating in, perhaps, an 'auto-suggestion': self is God—the Truth—and individual mind is the universal mind, "My Atman is Viswa Atman ( universal soul )" —the teaching of Upanisats—a feeling within of Supreme Bliss is the Brahma

"Anandaddheba Brahma".<sup>71</sup> The earlier Brahmanas of the Vedas are saturated with such spirit, as is conspicuous by the type of ritual embodied in them.<sup>72</sup>

"Tat Twamasi"—Thou art that—all Atman. Say, the 'units' of this 'Thou or Atman' are Visnu, Isana, Brahma, Durga, Saraswati or Vach, etc. and the deifications of the elemental forces of nature are the products of the heightened mystical vision of the Vedic Rsis—as if the Atman is taken as a unit=1 and IXIXI the resultant is one, similarly by the sharpened sensibility of the Puranakars the gods introduced were though pantheistic in semblance, theistic in nature, are one without an equal in essence with whom ( may be a personal god ) the devotee ( in the vakti cult ) is ultimately united ( the deities : Visnu, Isana, etc., are not the hypostases of Visnu, but Visnu in different aspects—this has been discussed in the Srstitatwa—mystery of creation later in our paper ). This is the basic principle on which the Puranic tradition rests. ".....the Puranas, although they belong especially to that stage of the Hindu religion in which faith in some one divinity was the prevailing principle, are also valuable record of the form of Hindu belief which came next in order to that of the Vedas.....the theogony and the cosmogony of the Puranas may probably be traced to the Vedas.

The scheme of primary creation of the Puranas is a tradition descending from the



Sankhya philosophy."73

The Puranas originate from the mytho-heroic stage of Hindu faith, which we have discussed already in chapter I.

Excepting Bg. which speaks of ten characteristics, the Puranas have five characteristics :—

"Svargancapratishwarganca Vamso manwantaranica.....vamsanucaritam caiba Puranam pancalaksmanam"

The above Sloka means: that which has five characteristic topics, which are :—1) Primary creation or cosmogony ; 2) Secondary creation or the destruction and the renovation of the world including chronology ; 3) Genealogy of gods and patriarchs ; 4) Reigns of the Manus, or periods called 'manwantaras' ; and 5) History or such particulars as have been preserved of the princes of the solar and lunar races, and of their descendants to modern times.74

Puranas generally deal with the chief Hindu religious principle, method of worshipping different deities, the mantras for prayers and worship, and stories and legends allegorising moral principles or the code of conduct for leading lives.

".....in all the Puranas some or other of the leading principles, rites, and observances of the Hindu religion are fully dwelt upon, and illustrated either by suitable legends or by prescribing the ceremonies to be practised, and the prayers and invocations to be employed, in the worship of different deities."75

Visnu worship originates from the Rgveda. There are so many Suktas in Rgveda on Visnu (eulogies)—Viz.,

"Tamu stotrah poorvam yatha vida ritasya garbham janusapipartana

Asu jananto nama cidbibikta

namaste Visno sumatim bhajamahe"

O all praying unto Him ! propitiate Visnu

with the hymns to the extent of your knowledge about Him. He is the origin of all, He Himself exists as the sacrifices, He has created water first (as the first of all creations), it is only through His favour that one can eulogise Him. His name alone is to be worshipped or meditated upon and (His name alone) is radiant. Utter his name as the source and cause of all success, O Visnu ! by taking your name, through your grace we would be able to have such mental preparedness as to be united with Thee.

Visnu (Visnu Purana), of the Puranas, emanates from the Vedic doctrine "Tatsrstwa tadebanuprabhisati" Having created that world, He then entered it ; undistinguished by place, time, and property. "Desakals-warupato byabocchedabhabat." Mt. gives another account : he is entering into mundane egg, Pd. identifies Him with Prakrti as Purasa or spirit "Saeba Vagavan Visnuh prakrtya mabibesah." Visnu is presented as ever existent, having no decay, Brahma, who is Isvara, who is spirit, etc. Brahma (deity) is represented here as the Adi : Supreme spirit and Isvara as the deity—as He is here the doer (the active force incarnate).76

A Rsi of the ancient days, Dadhici, son of the Rsi Atharvan of the Angira group, who had their year in nine solar months, realised and declared the identity of God with creation—this unism between the creator and the created beings is expressed in the Vedic hymn : "yo, sabasan purusah so hamasmi"—I am He—the same Purusa that is present everywhere (Pantheistic). And sun is worshipped as the spirit of all the animate and inanimate objects or beings : "Suryya atma jagatastasthusacca"

Indra has four Asuryya deha Rupavyuha,77 Indra is Vasava who is within every body as the innermost spirit.78 The incarnation theory or the Avatard of the Puranas origi-

nates from the Riks referred to above ( 78 ) A detached small burning portion of the sun, cooled down ( developed into its present state ), is the world of created beings.<sup>79</sup> Brhadaranyaka Upanisat reveals that after a process of cooling, it emerged as a vast sheet of water,<sup>80</sup> the view has the correspondence in the Puranic tradition—Matsya Avatara ( fish incarnation ) and in the subsequent Bengali folk tradition dwelt on in chapters II & III of our paper.

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.”<sup>81</sup> Without the knowledge of what reality is, worship is fruitless, says Geeta : “yah sastrabidhimut-srjya vartate kamacaratah na sa siddhimabap-noti na sukham na param gatim.”<sup>82</sup>—Those who fail to recognise the distinction between what they should do and what they should not, outstepping the code of conduct embodied in the scriptures are deemed unfit for attaining siddhi or goal—the state of “pure soul” as well as the mundane happiness and salvation in after life.

Maya or ignorance makes us perceive the things in improper perspective, even the individual self ( jeevatma is wrongly perceived ). Ignorance once removed comes the true light for perception, when, alone, the individual self ( Jeevatma ) is identified with the universal or cosmic self. Thus spake St. John : “Man is a selfoblivious Devata.” This identity makes a man realise ‘So ‘Aham’—‘I am Brahma’. In the Svetaswatara Upanisat it is said : “He who knows Him is merged in Him.<sup>83</sup> When a man becomes free from the desires entertained by him he attains blissful Brahma or immortality :— “yada Sarbe pramucyante kama ye’sya hrdisritah Atha martyo’mrto bhabatyatra Brahma samasnute.”<sup>84</sup>—In this mundane life too, when the knots of the heart are extirpated

or the understanding produced by ignorance is removed, the mortal man becomes immortal, thus says vedanta, and “yadasarbe prabhidyante hrdayasyeha granthayah Atha masiyo’mrto bh a t y e t a b a d a nusasanam”<sup>85</sup> This tradition handed down to us in the Avatar Vad or the reincarnation theory and the Guru Vad ( view based on the belief that the preceptor is God ) of the Baul sect of Bengal. “Because the teacher ( c. f. father confessor ) is conceived as one part ( Purva Rupam ) of whom the other part or counter part ( Uttara Rupam ) is the disciple and their union ( Sandhi ) leads to the production of vidya—knowledge”<sup>86</sup> This engendered the man—god cult of the Baul sect and the Sahajiya sect of Bengal, which we have referred to before and here after.

This great traditional concept of God has been parochialised into a little village tradition, local and in folk speech, not only, among the ‘Baul’ but also among the ‘Sufi’ sect of Bengal.

The Supreme Being, to the iconoclast or nonconformist Baul turns into ‘Maner Manus’ —‘Man of the heart’, i.e. the divine in man<sup>87</sup>—the Supreme Being is identified with the Guru ( man god ).

And again, the conception of the human form as the abode of the divinity is a descent in the form of a little tradition from the great Puranic tradition having great influence within the fold of the Vasudeva worship. In Bhagvad-geeta Srkrnsna declares himself as Vasudeva : Yrsninum Vasudevo’smi, he was also known as Vasudeva in the days of Panini ( vide chapter I of our paper ) Vasudevarjunabhyam buna. In Bg. also he is known as Vasudeva—a man-god because he is there, the son of Vasudeva—this Vasudeva or Srkrnsna is regarded as a divine incarnation, he is held to be the possessor of the knowledge of oneness, he is matchless, the essence of truth :—

“Badantitattatwavidastatwam yajajna-

namadbayam Brahmeti paramatmeti Vaganiti Sabdayate"88

Instances of these mangods or man horoured as god are also noticed in the Puranas. The Purana enjoins the identity of Brahmanas with gods in respect of offering of gifts-made.89

The Srouta Brahmanas or the Brahmanas who have revelation (of the essence of the Veda) within are incomprehensible to all beings and such Brahmanas deserve always to be worshipped, they are gods.90

Particular importance is attached to 'Guru' or the spiritual guide in the Baul and the Sufi sects. "The imperative need for Guru for one's spiritual guidance, a preceptor who has already trod the path and can show man the way to the realization of ultimate truth, is stressed as much in the Vedas as in the Upanisads. The Baul, therefore, is continuing that tradition in declaring that no man can walk the path without the guidance of the Guru, a belief also found in Sufism. In Baul system the Guru is to be worshipped with utter devotion—Guru is the symbolic of God in human form....."91 Thus Lalan Faquir, one of the famous Sufists, sings:— "Guru, instil into my heart good thought"92

The 'Guru' has been raised to the level of Brahma—the Supreme Being in the Upanisat:—

Those who have faith in God and are ardently devoted to Him as also who are, in the like manner, ardently devoted to their 'Guru' are the fit souls to whom alone the Upanisadic secret can be revealed. :—

"Tasya devepara bhaktiryatha devetatha guruḥ Tasyaite Kathita hyarthah prakasante mahamanah."93

The Purana also declares that the 'Guru' is the abode of religion (as god). And the stories illustrative of this view are also found there.94

In connection with the speculation on man-god conception, we would adduce further evidences of diffusion of this Puranic ideal. The Bg. differs from HVNS and the Vn. inasmuch as the latter analyse the entire life of Srkrsna and the former (Bg.) concerns itself with the juvenile Krsna and the attempt is made in this Purana to establish a relationship between the devotee and the object of devotion (god Krsna) in the human character. The deep impassioned love of the milk maids for Krsna and their pining love for a union with him symbolise the union or the identification of the (individual) self with the Supreme Self.

The mystic cult of Vaisnava Sahajiya envisages a discipline of Parakeeya or reposing the emotion of love in a woman—a (subjective) feeling objectified by a woman or manifested in a woman—or the 'objective correlative' of the emotion or the feeling is the woman—the implication being:— Krsna represents the Sadhaka (the seeker) and Radha, the woman. And in themselves they conceive the yugala, the twin Krsna-Radha, a form of worship emanating from the vaisnavite (Bhagavata) love philosophy.

A union between a male and a female generates passion—an impulse—this impulse distils into pure emotion which crystalizes into a feeling (siddharati). Sahajiya devotees covet this purified emotion or the divine feeling and in this process when they attain the stage of union they attain their desired goal. This is a popularised form of the 'Bhagavata prem', the love enunciated and illustrated in the Bg. and the BVP:—

"Sadhanam bhajanam sarah hrdiryasya prabartate sa ratibhaba sarbaswa hrdaye paricintayan"95 Here the approach to godhood is thoroughly imbued with or pickled in mundane emotion.

We have already discussed this point at

length that the union of the devotee, in the bhaktivad, with whom he loves or to whom he is devoted is in essence, the identification of the self with the Supreme self.

There can not be a person (Purusa) without nature (Prakrti) or there cannot be god without godhead and vice versa. This is the metaphysical aspect of the theology and in it such reversion is perceived in, Rgveda X. 72. 4—Daksa (a personal name of the progenitor—Vide Satapatha Brahmana II. 4.4.2) is born of Aditi as her son and she also of him as his daughter or in Rgveda X. 90.5— it is noticed that Viraj is born of Purusa and Vice versa.

In emotional worship the idea of duality comes in as a matter of course, for it is difficult for a common man engrossed in Maya to concentrate on impersonal and unmanifested, that is why Sankaracaryya says :—

“Bhabadvaitam Sada Kuryyat Kriyadvaitam Karhicit”—the idea of non-duality is always to be maintained whilst in meditation but never in active life.

Worship of Agni be gets raye-Supreme Bliss.<sup>96</sup>

“Yadvai tat sukrtam—Rasovaisah”<sup>97</sup> In Taittiriya Upanisat God has been conceived as something comprehensibly best or lovely and anything perfectly balanced is nice. This is sort of a transcendental-hedonistic approach—this inherent quest of human being for something answering to his highest conception generates emotional approach to god.

In Rgveda, goddess Usa (dawn) has been conceived as a maiden, in a vein of poesy goddess Usa has been described as a divine maiden approaching her benevolent and resplendent suitor sun, and Usa has been fancied as a graceful young lady unveiling her breast before her suitor in an amorous mood.<sup>98</sup>

This mood is also evinced in the female

sage Ghosa's approach to the Asvins in a sacrifice :—

“Who invoke thee in the sacrifice and caress thee like a widow treats her husband's younger or a lady treats her husband at bed. Ye two Asvis, which are the corners traversed by you during day and in the night as well?” :—

“Kuhasvid-dosatuhabastorasvina Kuhabhi  
pitvam karatah kuhosatuh

Ko vam sayutra vidhaveva derammayana  
yosa Krnute sadhasta aa”<sup>99</sup>

This great traditional poetic emotion has been manifested in the practice of the Vaisnava Sahajiya devotees of Bengal.

Further, the view of nonconformism of the Baul and the Sufees appears to be a chopped particle (consciousness degenerated into a little tradition quantitatively) of the great ideal preached by the Vedas and Upanisats and followed by the Puranas. Vide Appendix ‘K’.

#### Appendix—K

Vadarayana or Krsna Dvaipayana is the author of the essence of the Vedas, Brahma Sutra or Uttara Mimamsa or Vedanta Sutra found complete in four chapters. Sr Caitanya is of the opinion with regard to the Vedanta Sutra that :—

“Prabhu Kahe, Vedantasutra eesvarvacan,  
Vyasroope kaila taha Sr Narayan.

Bhram, pramad, Vipralipsa, Karanapatab, Eesvarer Vakye nahi dos aisab.”<sup>100</sup>—The words of God is Vedanta Sutra, written by Vyasa (Krsna Dvaipayana), the incarnation of God. Errors noticed in it and the misgivings suggested by it are to be ignored.

The Vedas are divided into two parts, one of them is Samhita and the other part is Brahmana. Veda is generally written in verse metre, and the slokas written in verse are known as Mantras and the group of Mantras are known as Suktas, and the sum of these

suktas is known as Mandala, and these Mandalas are known as Samhita. In the part, known as Brahmana, the formulae and the method of performing sacrifice are given and are written in prose medium. Besides these, there is another part of the Veda, known as Aranyaka. The last or the fourth part of the Veda is known as : Upanisad, Sruti or Vedanta.

Some Vaisnava scholars of circa 7th to the 10th century A.D. wrote exegesis of the Vedanta Sutra—they are Ramanuja, Sree Madhva, Sree Visnu-Swami, and Sree Nimbadiya. Of the Volumes of exegesis, by Sree Madhva, only three are available now :— 1) Sreemad Brahmasootra Vasyam, 2) Anuvyakhyanam, 3) Anuvasyam. Sree Madhva preached the doctrine of duality through his exegesis. How the theory of Absolutism (one without an equal view) evolved into dualism, how the theory of objectivism connected with Supreme Realisation came into being entailing different types of emotional approaches or worships 'bhaktivad' born of human moods in different behavioural situations can be examined by referring to the following :—

The God is absolute—Nirguna, without nature (quality)—this view of Vedanta prompts one to ask : how this world of beings is possible then ?

"Janmadyasya Yatah" 101—He, from whom proceeds this world of creation is knowable.

According to the theory of absolutism, the created beings are identical with Brahma (the Supreme Being)—i.e., inseparable from Brahma, also from the lexicon it is generally known that the word Brahma means the created beings—and of course the question arises who is the originator of this creation? Is God the creator or the Ieava, the created ones? To answer this question the above Sootra has been occurred in the Vedanta Sootra.

The created beings are distinct from Brahma. A distinctive individuality of God can be discerned from the following sloka of the Taaittiriya Upanisat :—

"Annam pranam caksuh srotram manovacamiti Tam hovaca—Yato Va imani bhootani jayante

Yena jatani jeebanti, yat prayantyaabhisamvisanti, Tadvijijnasaswa, tad brahmeti." 102— This is the advice given to Vrgu by his father Varuna :— The knowledge of Brahma is conveyed through human organs the eyes and the ears and through food (since food nourishes the body), Prana (soul—as body is the annada of Prana—within body remains the Prana) (Prana here is (like) the motive force), and heart; and Varuna further advises his son that from whom proceeds the creation, who protects the created beings and to whom enter the created beings at last is the Brahma who is knowledge. Caitanya Caritamrta also gives the same idea :—

"Brahma haite janme viswa brahmete jeevaya Sei brahme punarapi haye yaya laya." 103

Varaha Purana gives similar version :

"Narayanah parodebastasmajjataccaturmukhah Tasmad rudro' bhabaddebah ya ca Sarvajnatam gatah." —The four-faced Brahma (Prajapati—procreator) proceeds from Narayanah (Brahma), Rudra (the annihilator) proceeds from the all knowing Brahma (Narayana) and from Him originates all other gods.

The engrossed self (Jeevatma) and the Supreme (individual) self have been clearly distinguished in the Svetasvatara Upanisat and Moondaka Upanisat :—

"Dvasuparna sayuja sakhayasamanam briksam parisavajate

Tayorasyah pippalam svadvattyanasnannanyo' bhica—Kaseeti.

and

Samane brkse purusonimagno' neesayaso-  
cati muhyāmanah  
Justam yada pasyatyanya meesamasya  
mohimanamiti Veetasokāh"104

In the above slokas, the distinction between Jeevatma and Paramatma has been metaphorically drawn by presenting the picture of twin birds in a tree—the tree symbolises the body.

and

Jeeva suffers grief and pang of separation being ignorant due to lack of divine faculty even if he remains in the same tree like body with the Paramatma. Aad only then the Jeeva transcends the mundane limitation (earthly attachment, suffering or the like) when he by meditation realises the divine splendour or Brahma.

From this conception of duality goes the different types of emotional approach to god or the objective perception of or approach to God.

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### ABBREVIATIONS

AV—Athorva Veda  
 Bg.—Bhagavata Purana  
 BVP—Brahmaviavarta Purana  
 Ehr. U—Brhadaranyaka Upanisad

Ch. U.—Chhandagyo Upanisad  
 IU—Isa Upanisad  
 Kr.—Kurma Purana  
 Kth. U.—Kathopanisad  
 Mt.—Matsya Purana  
 Mnd. U.—Moonnaka Upanisad  
 Pd.—Padma Purana  
 RV—Rgveda  
 SBE—Sacred Book of the East  
 SV—Sama Veda  
 Sve. U.—Svetaswatara Upanisad  
 Tait. U.—Taittiriya Upanisad  
 VHP—Varaha Purana  
 Vn.—Visnu Purana  
 YJ. Samhita—Yajurveda Samhita.



## DEFORESTATION IS PRELUDE TO DESERTIFICATION

SANTOSH KUMAR DE

From time immemorial people have been using wood to cook their dinner. Formerly, people had no acquaintance with kerosene, coal and gas; so wood was their only source of energy. But now kerosene, coal and gas are available almost everywhere; still, the main fuel of the people of the Third World is wood. At least, half of all the timber cut in the world today still fulfills its original role for humans—as fuel for cooking, and in colder mountain regions, a source of warmth. Nineteenths of the people in most poor countries today depend on firewood as their chief source of fuel. And all too often, the growth in human population is outpacing the growth of new trees—not surprising when the average user burns as much as a ton of firewood a year. The results are soaring wood prices, a growing drain on incomes and physical energies in order to satisfy basic fuel needs, a costly diversion of animal manures for cooking food rather than producing it, and an ecologically disastrous spread of treeless landscape.

The firewood crisis is probably most acute today in the densely populated Indian subcontinent. In America too, the scarcity of wood and charcoal is a problem throughout most of the Andean region, Central America and the Caribbean.

The firewood prices are rising and rising along with the price for other goods. On the outskirts of Kathmandu, capital of Nepal and the Himalayan regions, every day it will be seen that men, women and children trudge into the city with heavy, neatly chopped and sacked loads of wood on their backs for selling

them. In big cities like Calcutta, the same scene will be seen. "Thalas" (hand-driven carts) full of neatly chopped wood enter into the city from the suburb for sale and they are sold in a very short time. The price for the chopped wood is increasing every day along with the escalating cost of imported kerosene. It is not only in cities but in rural villages where most of the people live, firewood is the only source of cooking their meal. In addition to the steady demand of wood for fuel, the demand of wood for housing, storage construction, tools, fencing and furniture must be taken into consideration. Wood is also required for burning dead bodies. In India Hindus, Jains and Buddhists are cremated, not buried like Christians and Moslems, and for that a huge quantity of wood is required every day. But recently, wood has become scarce for burning dead bodies. Since the 20th April, 1981 dead bodies are not being burnt at Kashimitra Ghat. People in large number with dead bodies on their shoulders are going from one burning Ghat to another. 270 kilo wood is required for burning one dead body for which they have to pay Rs 61.73. But now they are being forced to buy another 190 kilo wood. On the 20th April, 1981 Dhangars (who burn dead bodies) refused to burn dead bodies even after the purchase of extra 190 kilo wood. People burst into mass agitation. The wood contractors are in league with Dhangars, and they are earning huge illegal money. Corruption is rampant even in crematorium. The situation changed after three days.

With the farm-land trees and the wood-



lands of unfarmed areas being depleted, the needy people are forced to poach for fuel wood in the legally protected national forests. The gravity of the poaching problem in India has been reflected in the formation of special mobile guard-squads and mobile courts to try arrested offenders; but law enforcement measures have little effect in such an untenable situation.

Illegal felling of timber by organized gangs in forests in Orissa has assumed menacing proportions. The rack-teers are suspected to be in league with saw mills. A truckload of timber can fetch up to Rs. 6000/-. Conservative estimates by Forest Department officials put the loss of revenue because of smuggling at about Rupees one crore a year, apart from the loss in taxes. The eight forest divisions where illegal felling is rampant are Dhenkanal, Atgarh, Puri, Nayagarh, Keonjhar, Ghumsur, Sambalpur, and Rairakhol. Though the illegal operations in the forests of Orissa have been steadily increasing over the past five years, it only recently that the Government has started working. An armed wing of the Orissa Police recently seized about Rupees 46 lakhs worth of timber. Orissa Government earns Rs. 36 crores annually as non-tax revenue from its forests, but little thought if ever, has been given to the protection of environment and soil conservation.

Acute firewood scarcity is seen also in China where trees on commune plantations are sometimes surreptitiously uprooted for fuel. No crime is crime to hungry and needy people. As a result of felling trees indiscriminately trees are becoming scarce in India, Pakistan and Bangladesh. Overgrazing by oversized herds of cattle, goats and sheep is another cause of deforestation. But above all, fuel wood gathering is the main contribution to deforestation.

More than 70% of the people in India are

illiterate and poor. They do not know the consequences of deforestation; so they cut trees indiscriminately. They do not make the proper use of cowdung which if judiciously used, would have helped agriculture and forestation to a great extent.

Any visitor not only to almost every village in India, Pakistan and Bangladesh but also to big cities like Calcutta, would see huge pyramids of cowdung cakes drying in the sun. In every village and town these cowdung cakes have been the only source of fuel for generations but now by necessity (owing to skyhigh price of coal and kerosene) their use is spreading further. According to one expert between 300 to 400 million tons of wet dung—which shrinks to 60 to 80 million tons when dried—is annually burned for fuel in India alone, which might have helped the farmland with badly needed nutrients and organic matter.

Even more important than the loss of agricultural nutrients is the damage done to soil structure and quality through the failure to return manures to the fields. As a result, agricultural lands are becoming arid and unfertile. Not only fullgrown trees are being cut shrubs, seedlings and grasses also are being cut for fuel; many hillsides are being raked clean of all leaves, litter and burnable materials. Raking in this fashion, to meet the needs of fuel, robs the soil of both a protective cover and organic matter. But who will understand this?

As wood scarcity forces farmers to burn more cowdung for fuel, and to apply less to the fields, falling food output will necessitate the clearing of everlarger tracts of forest—intensifying the erosion and landslide hazards. This phenomenon threatens the future habitability of the entire stretch of the Himalayan foothills from Afganistan to northern Pakistan, India, Nepal and Burma. Firewood scarcity,

then, is ultimately connected with the food problem facing many countries in two ways. Deforestation and diversion of manures to use as fuel are sabotaging the lands ability to produce food. Overgrazing lends to destroy perennial fodder plants and encourages the growth of plants useless for grazing purpose.

Not only overgrazing, burning of ligneous species for fuel, man's degradation of the biological environment; careless development projects which result in pasture destruction etc. will ultimately lead to desertification.

We put stress again on deforestation; for, the indiscriminate destruction of trees and burning of ligneous species for fuel will surely lead to desertification. To prove this we can cite the example of the Sahara Desert, the world's largest desert that extends from the Atlantic Ocean across the Red Sea. This desert, according to E. P. Stebbing is manmade which he proves in his article—"Manmade Desert in Africa".

We know that 4000 to 6000 years ago, when conditions were generally warmer than now, parts of North Africa, now encompassed by the Sahara Desert were mostly prairie grassland. Here some inhabitants hunted games, most of which have long since disappeared from the region. Even in the 4th century A. D. small quantity of grains was exported from this region to Rome.

Now, it has been generally accepted that human inputs are a major factor in the process of desertification. E. P. Stebbing wrote several articles on the nature of human impact along the southern edge of the Sahara under the title—"The Encroaching Sahara". in 1935, and "The Threat of the Sahara" in 1937. The Rajasthan and Thar deserts of the north-west India once supported cattle and goats, and were the sites of cities long since abandoned to desert sands.

To meet the crisis, reforestation measures

should be undertaken in right earnestness. Before cutting one fullgrown tree, at least two fast growing saplings should be planted. If the plan of replanting is undertaken, deforestation may be avoided. On seeing the denudation of forest, Rabindranath had taken the measure of planting saplings in the rainy season in the name of Barsamangal. The same ceremony is still going on, in the rainy season, every year. Saplings are planted at Shantiniketan and Bolepore area with music and dance.

Firewood scarcity and its attendant ecological hazards have brought the attitude of people toward trees into sharp focus. In his essay, "Buddhist Economics", E. P. Schumacher praises the practical as well as esoteric wisdom in the Buddhist teaching that his followers should plant and nurse a tree every few years. Unfortunately, this ethical heritage has been largely lost even in the predominantly Buddhist societies of Southeast Asia. In fact, most societies today lack an ethic of environmental cooperation, an ethic not of conservation for its own sake, but of human survival amid ecological systems heading towards collapse.

Deforestation and along with it desertification have become such a serious problem not only in India but in countries all over the world that several countries—for example Tunisia, Iran and Sudan—have set up large-scale projects to struggle against it. Several international meetings have been devoted to the subject during the last few years. UNEP, FAO and UNESCO have set up global programmes and projects to cope with desertification. In high political spheres the subject has been considered serious enough to justify the convening of a World Conference which was held in 1977.

We began with deforestation, and we must say deforestation, if not stopped at an early

date, will lead to desertification and attendant ecological difficulties. But it is a fact also that firewood crisis is in some ways more, and in others less, intractable than the energy crisis of the industrialised world.

If alternative fuel is not discovered, deforestation will go on unenteruptedly; no law, no police method can stop it. People must get something to cook their meal, they cannot eat it raw.

### ALTERNATIVE FUEL

To save the country from indiscriminate destruction of forest, search for alternative source of energy such as solar energy, biogas, wind energy etc. must be encouraged. The favourite location of many developing countries makes them particularly suitable for the production of both solar energy and biogas.

At the request of the Bonn Government, the German Agencies for Technical Cooperation (GTZ) developed prototype for producing biogas, and is at present, accumulating experience with new source of energy which has a long tradition in Europe and in countries of the Third World.

Solar and wind energy resources are particularly inexhaustible in the desert. That is why electrification and uses of these resources can play a major part in desert land reclamation. For example, scientists show that one can convert up to 7 percent of solar radiant energy into thermal energy with the aid of photo—and—thermal elements, Indian scientists have pioneered for decades with an ideal sounding device that breaks down manures and other organic wastes into methane gas for cooking and a rich compost for the farm. Over eight thousand of these biogas plants as they are called, are now being used in India. Without a substantial reduc-

tion in cost, however, they will only slowly infiltrate the hundreds of thousands of rural villages where the fuel problem is growing.

Power for the pumps that deliver water from the wells can be supplied through a solar-powered plant with a capacity of 0.5 K. W. The generator converts energy directly to electrical energy.

The potential application of solar and wind energy to isolated, small desert farms and settlements is very promising. There are many purposes for which solar energy could be widely used, such as cold and steam production, water boiling, water distillation, fruit drying and bleaching. Some and wind-powered installations have already been tried as water heaters, solar stills, solar kitchens, wind-powered water-raising devices, electrical generators and others in the U.S.S.R. Solar energy can also be used to raise the productivity of crops. Experiments have shown that solar greenhouses can be successfully used to produce valuable agricultural crops year round without requiring any additional heating. In India also the application of solar and wind energy is being tried.

We must remember in this connection the advice of Mr. Horst Grunenberg, an SPD member of the Bonn Bundestag Economic Cooperation Committee,—“Only if the industrialised countries were at long last to apply the brake to their insatiable demand for oil, coal and gas, thereby relieving the pressure on prices, could the Third World be supplied with energy on economically tolerable terms.” He calls on energy policy-makers to show international responsibility.

The suicidal deforestation of India must somehow be slowed and reversed for the welfare of the people in general; otherwise it will lead to desertification and ecological disturbance.

## **Dr. GUNAPALA PIYASENA MALALASEKERA— DIPLOMAT, EDUCATOR, SCHOLAR AND MISSIONARY**

**BUDDHADASA P. KIRTHISINGHE**

Dr. Gunapala Piyasena Malalasekera, known in the Buddhist world as the founder President of the World Fellowship of Buddhists (1950-58), and also known internationally as a distinguished scholar, educator, and diplomat, passed away in April of 1973. He is remembered with much admiration for his good will and Buddhist mission as foremost among those who interpreted the cultural and spiritual tradition of Sri Lanka to other nations of the world. His education and especially his career were beyond the level of the mediocre and demonstrated the immensity of his giftedness and the versatility of his talents.

He was born in 1899 in Pandura, Sri Lanka, and graduated from the Ceylon University College with a B. A. (London). He further obtained his M. A., Ph. D., and D. Litt. at London University. In later years he received honorary degrees from Ceylon and Moscow Universities, was made a Member d'Honneur of L'Ecole Francaise d'Extreme-Orient of Paris, and received titles from the king of Cambodia and the Sangha Council of Burma. He taught at Ananda College and Nalanda Vidyalaya in Colombo, and held the position of the Dean of the Faculty of Oriental Studies at the University of Ceylon and Chairman of the National Council for Higher Education. His most formative years were spent as Professor of Pali and Buddhist Civilization at that university—no less than thirty years from 1927 to 1957. This leading Buddhist scholar also played active roles in numerous

societies and institutions. He was President of the All-Ceylon Buddhist Congress and Honorary secretary and Treasurer for the Pali Text Society in Ceylon. He lectured on Buddhism and cultural subjects and participated in UNESCO projects throughout the world.

His career as a diplomat is no less impressive. He was at various periods Ambassador to Czechoslovakia and Poland and Minister to Rumania. In 1962, he was High Commissioner to Canada. It was, however, following his diplomatic appointments to Moscow and the United Nations that he spent over three years at High Commissioner in London (1958-60), and it was during these years that European Buddhists had an opportunity of appreciating his qualities as an envoy of the Buddha-dharma. During his stay in London he endeared himself to all those who came into contact with him by his informality, charm, wit, boundless humanity and enthusiasm. He was a well-known figure at the United Nations in the late 1950's and early 1960's; being a brilliant conversationist, he was generally at the center of activities. He was the leader of his country's delegation to the General Assembly in 1959 and 1960, and in 1961 he became Permanent Representative. He was considered one of the most eloquent and extemporaneous orators of the United Nations' General Assembly in 1961, and U. Thant, then U. N. Secretary General, and the U. N. diplomatic community as a whole, listened to his opinions with respect and also

were charmed by his humility, honesty and integrity. He had a magnanimous and arresting personality. Upholding Buddhist traditions he never served liquor at diplomatic functions at the U. N., London or even in thirsty Moscow.

Uniqueness is due to his academic achievement in line of Buddhism and its principle of education. In keeping with the tradition of DISAPA MONK,\* of ancient Taxila University, he had risen to the highest position in the field of academic scholarship in Sri Lanka and kept the torch of learning bright and undiminished by training successive generations of scholars. Continuing the pioneering efforts of the Buddhist education movement he helped in the establishment and development of Buddhist educational institutions throughout the island. In the wake of the early Pali scholars who brought the doctrine of the Buddha to the West, he was responsible for editing and elucidating Pali texts for the benefit of international scholars. His well known works include the History of Pali Literature in Ceylon and the Dictionary of Pali Proper Names. He had edited the Cambodian Mahavansa and its commentaries. His 'magnum opus' was, however, the commencement of the editing of the Encyclopedia of Buddhism to commemorate the 2500th year of Buddha Jayanti. As Editor-in-chief he was mainly responsible for both launching the project and obtaining the collaboration of scholars of international standing. An English Sinhala dictionary was compiled by him single-handedly to cater to a long felt need. Hence the world of men of learning records its sincere appreciation of his sumptuous scholarly contribution in the field of writing and literature and considers that the greatest tribute that can be paid to him is the continuation of his literary works.

He was essentially a man of culture in the

sense that he successfully imbued the best in the East and the West. And if one may twist a phrase that the late professor himself had used elsewhere, it may be said of him as well that "Whatever he touched, he transformed into Music, into Beauty, into Joy." He may have not been loved by all, but he disliked none. He was religious and quite philosophical in outlook. As a link in a chain of illustrious university dons of Lanka, he inspired courage and confidence in a long line of pupils that still continues to serve this land. Practically every artist in Ceylon worth his name had at one time or other profited by the patronage extended by Dr. Malalasekera. Those who were successful now in the field of art, music, and drama received his help and encouragement, when they were novices struggling to establish themselves.

There are quite a few interesting episodes some of which reveal his excellent caliber and personal character. As a young student Dr. Malalasekera tried to follow in the footsteps of his father and entered the then University College as a medical student, but due to the tragic and untimely death of his father, he had to switch over to the less expensive course in Oriental languages. This was one of his life-long regrets, in spite of the unsurpassed fame he achieved as an Oriental scholar, for he thought he would have been of greater service to humanity had he become a doctor of medicine. One day when Dr. Malalasekera had come for a holiday from London where he was High Commissioner, a young boy from his own native Malamulla, about to proceed to the United Kingdom for higher studies, visited him and introduced himself to him. Dr. Malalasekera then advised him. "My dear child, you should try and become a doctor. If you cannot be a doctor, try to be a nurse. There is no service greater than alleviating human suffering."

Dr. Malalasekera's power of retention was fantastic. When the inaugural meeting of the World Fellowship of Buddhists was held in Colombo, delegates from various countries delivered their speeches in many languages, some in German, several in French and others in English. Dr. Malalasekera, convener and President-Elect, sat quietly eyes closed, and head resting on his clasped hands at the back as if listening idly. When the last delegate had finished, he rose, wound his arms against his belly, thrust forward the chest, and rendered into English and French every preceding speech one by one. Dr. R. L. Soni, the well known Buddhist scholar and medical practitioner, said of him, "Dr. Malalasekera, is verily a loveable personality. If ever there was a man who combined single living with high thinking, it is Dr. Malalasekera, and it may be safely said, that if ever there was a man who was more married to the Dhamma than to his family, it is he again. Moreover, in the years to come he is prepared for more and more sacrifices so that the values taught by the Buddha may be enabled to play a vital role for peace of the world."

In summing-up, Dr. Malalasekera's life and acts may have been best expressed in Ven. Dr. Saddhatissa's statements. He says: Ceylon has lost an illustrious Buddhist scholar who, although maintaining the closest links with the academic world, never lost his appeal-

ing traits of simplicity and humility. His was a nature that stood firmly for justice and righteousness, for impeccable honesty and integrity, for kindness and compassion. He was a counsellor, guide, friend and teacher to many throughout the world. Dr. Malalasekera was a man loved and respected by teachers and students, rich and poor, the famous and the unknown. He led an extraordinary full and energetic life right up to his passing away. His loss will be deeply felt in the fields of Buddhist scholarship and general Buddhist activities."

As a further means of cherishing his memory, a few words from his addresses to the 10th. Conference of the World Fellowship of Buddhists held in Sri Lanka in 1972 are quoted here: "It is men's minds that conflicting ideologies are born, resulting in tension and war, and it is from the minds of men that these conflicts should be eradicated so that humanity may be filled with thoughts of harmony and peace. The Buddha anticipated the U. N. Charter twenty-five centuries ago, when he declared that the mind is the foremost, the forerunner of all things, good or bad, that when the mind is cleared of evil, Peace and Happiness will reign." Indeed, posterity will cherish the memory of Dr. Malalasekera of his rare and happy combination of teacher, scholar, religious and social worker, and diplomat.

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\*DISAPA MGANK, the ancient University title equals to a Dean of a Modern University



# Current Affairs

## Single Women in The USSR : Law, Morality, Day-To-Day Problems

By Yevgeny Smirnov

The period when "bridegrooms" have been at a premium in the USSR as a result of World War II is drawing to a close. Anyway, statisticians say that the 17.8 million "surplus" of women is accounted for above all by those who are over 50. The proportion of men and women among those under 50 has almost levelled out.

Nevertheless, there still are millions of single women of the marrying age in the country. Whereas the situation in the 16 to 29 age bracket, where there are fewer single women than single men, gives the fair sex no grounds for concern, in the older age groups it is different : there are far more single women than single men.

At first sight this demographic situation favours men who have not yet put down roots. However, women over thirty do not display an over-riding desire to get married. Moreover, single women more and more often bear children without getting married, and no one is shocked by this.

What is the reason for this situation ? Unfortunately, neither demographers nor sociologists can give an exhaustive answer to this question. However, both are inclined to explain women's new assertiveness by their growing economic independence and also by certain features of the existing legislation which gives single women quite a few advantages.

For instance, children of single mothers are necessarily accommodated at child-care institutions (nurseries and kindergartens), in

young pioneers' camps for the period of summer vacations and in "prolonged day" schools, where they remain under teachers' supervision after classes and wait for their mothers to come home from work. Single mothers more often than married ones get cash allowances, are relieved of payment for the meals of their children at "prolonged day" schools, and given discount or free accommodations at holiday homes and health resorts. If her child falls ill, a single mother is entitled to a ten-day paid leave to look after it as against a seven-day leave for married women. The management takes care about single mothers at factories and in offices when drafting the table of annual leaves, allocating state-owned housing, etc.

The Soviet law, guided by respect for the dignity of the woman and her child, obliterated the very notion of illegitimate birth. All children are equal before society and welcomed by it. When a child's birth certificate is filled, his mother can name a fictitious person as the father if she cannot or does not want to identify the real one. She signs him under her own family name and thinks up the first name and patronymic for him.

As for the economic aspect of the problem, men and women get equal wages for equal work in the USSR. In the coal industry, for instance, men will always earn more than women who are not allowed to do work under ground or arduous jobs, but in such fields as education, health care, culture and services equality has already been achieved in every respect. Women work on a par with men as doctors and teachers, and head schools, institutes and hospitals. Naturally,

they earn as much as their male colleagues, if not more, and have every possibility to support and raise their children.

Of course, it is better when the child has both mother and father. But if there are single mothers and children without fathers, society should create every condition for them not to feel themselves deprived of anything. This takes money, of course, but the Soviet state has never stinted funds when it comes to the interests of children.

This year alone the outlays for the upkeep and construction of pre-school child-care centres and schools in the Soviet Union will amount to 15,000 million roubles, which is a mere 2,100 million roubles less than the country's defence spending. As a result the number of accommodations at pre-school child-care centres will rise by 500,000 to reach 14.7 million and the number of "prolonged day" schools and groups will grow substantially.

—Issued by the Information Dept. of the USSR Consulate General in Calcutta.

#### Authentic Voice of Lenin Reproduced

Moscow (APN): The authentic voice of V. I. Lenin has been reproduced. A 1979 USSR State Prize has been awarded to a group of research workers, engineers and technicians under Professor Isaak Goron, D. Sc. (Techn.) for having reproduced the original sound of V. I. Lenin's voice.

The early recordings of the speeches of Vladimir Lenin were done on ordinary gramophone, said Professor Isaak Goron of the Moscow Electrical Engineering Institute of Communications. Between 1918 and 1923 Lenin spoke to the working people of Moscow about 250 times. But the whole nation wanted to hear him speak. That is how the recordings of his speeches came to be made.

One speech, recorded in March 1919, was in memory of Comrade Sverdlov, Chairman of the All-Russia Central Executive Committee. Other speeches recorded in the specially equipped premises of the Kremlin and the Central Press Department included: "What Is Soviet Power," "Labour Discipline," "Work for the Railways," and "An Appeal to the Red Army."

The sound recording system of the 1920s was imperfect: it could not avoid impediment and distortion of tone quality. Moreover, each sound-recording device would change the recorded voice in its own particular way. By 1934 the entire available collection of recordings of Lenin's speeches had been practically lost; a few remaining copies were unfit for duplication.

"We strove to do all we could in order to restore the leader's voice with the greatest possible accuracy," Professor Goron said. "To remove the noise and impediments by means of special noise-suppressors was only part of what we had to do. What was no less important was to restore the very components of the sound which were but feebly reproduced, and restore the quality tone of Lenin's speeches. The fact that we did not know the indispensable correcting characteristics made things even more difficult."

It was at that point that Professor Goron suggested using an analysis of the statistical spectra of Lenin's voice to restore the recordings.

"We constructed the statistical spectra of V. I. Lenin's voice and compared them with those of the voices of some people who had about the same pitch," the Professor said. "That allowed us to determine the probable characteristics of correction. We made a large number of recordings with various digressions from the probable correcting curve, and



demonstrated them to some who had worked with Lenin and knew him, veteran Bolsheviks. The recordings thus selected became our standards of reference."

The work done by scientists and technicians over the years made it possible to turn out disc records of V. I. Lenin's speeches at a growing rate: a disc with six speeches in 1950 and a long-playing one with eight

speeches in 1966. Afterwards they have managed to improve the sound of two more speeches of Lenin and a long-playing disc record with as many as ten speeches was put out in 1978.

That was how Lenin's voice as it actually sounded has been reproduced for millions of listeners around the world to hear.

—"Cultural Life"

## DEPARTED SOUL IN THE LAND OF MYSTERY

GOUR MOHAN DASDEY

All things are transitory in this universe. Are we sure that this sentence is perfectly true? It is certainly true in one sense. But when we think about it deeply, we find that though they are all transitory, yet they are not lost forever. Nothing is lost in this universe. The tree dies but it will sprout again one day through its seeds.

As the poet Nazrul Islam (1899—1976) puts it:

"Tomar mahabiswe kichu harai nako kobhu,

Amra abodh andha mayai taito kandi probhu,

Jhare ye phal dhulai, jani haine kobhu hara Oi jhara phale nai ye janam tarun tarun chara." (Bengali)

Nothing is lost in your universe. We weep as we are ignorant and blind with illusion. The fruit which falls in the dust, is never lost, as the new plant is born out of it.

The clouds which gather in the sky change into raindrops, which fall on the ground. From there they meet the rivers which carry

them to the sea. They are then evaporated by the sun's rays and clouds are formed again, thus returning to where they first came from, completing Nature's cycle.

As the Vedantic philosophers say, "Nothing is destroyed in this universe; non-existence can never become existence and existence can never become non-existence." This is the law of Nature. (Quoted from Reincarnation, page—21)

So we realize that everything in this universe, though apparently transitory, is never really lost—it cannot be lost according to the laws of Nature.

Tagore (1861—1941) has said :  
 "Jibone yata puja holona sara,  
 Jani he jani tao haini hara,  
 Ye phul na futite jhareche dharanite,  
 Ye nadi marupathe haralo dhara,  
 Jani he jani, tao haini hara.  
 Jibone ajo yaha rayeche piche  
 Jani he jani, tao haini miche." (Bengali)  
 The prayers which I have left incomplete  
 in my life-time,

Are not lost, I know  
 The unblossomed flower which falls  
 on the earth,  
 The river which loses its course  
 on entering a desert,  
 Are not lost, I know.  
 Even to-day the things  
 which are left behind,  
 Are not in vain, I know.

Therefore, the man dies, his Soul lives on. It will return to the earth some day, somewhere, in some form.

Since very early times, various schools of thought have evolved regarding the existence of the Soul. The Greek philosophers, Pythagoras (582-500 B. C.), Plato (427-347 B. C.) and others believed in the theory of Transmigration that after death, the Soul can pass from one body into another. Plato

believed that It generally chooses Its body among the lower animals.

"In the Platonic theory the idea of progress, growth or gradual evolution of the soul from the lower to higher stages of existence is entirely excluded. His theory teaches that human souls migrate into animal bodies or angelic bodies and return from the angelic to the human or the animal, and some of them prefer to become animals. In this theory the law of Karma plays no part in the transmigration of souls." (Reincarnation, page-96, 97 & 98).

The Chandogya Upanishad states that the human Soul can retrograde into a lower animal according to Its merit or Karma of the present and the past births. But there are others who do not support this view. They assert that the Souls cannot retrograde Themselves into lower animals as They have passed through the lower animal stage and have finally reached the higher human plane by evolution, through thousands and thousands of births and deaths.

Swami Abhedananda (1866—1939) said, "We have already passed in the evolutionary process through the lower grade of animal organisms. Now that we have outgrown them why should we go back to them?" (Reincarnation, page 97, 98)

And again he said, "They may have taken lives like animals even when they have human bodies, as we may find among us many people like cats, dogs, and snakes in human form, and they are often more vicious than natural cats, dogs, and snakes. They are reaping the results of their own Karma and manifesting their animal nature although physically they look like human beings." (From Reincarnation, preface, page—ix, x)

The Souls must have been created first by the Supreme Lord in lower life-shapes before man was created. Then the evolution comes. This kind of evolution is a must for the deve-

lopment in the stage of human beings from the lowest forms of life. They must go upward from lower grades to upper grades. They might have taken thousands and thousands of births and deaths to reach the stage of human plane. But even this stage is not the highest one. As Sri Aurobindo ( 1872—1950 ) says in his famous book, *The Life Divine*, "The imperfection of Man is not the last word of Nature, but his perfection too is not the last peak of the Spirit." ( Page—574 )

To reach the highest stage they will have to develop themselves further and further. "The soul is not bound by the formula of mental humanity : it did not begin with that and will not end with it ; it had a prehuman past, it has a superhuman future." ( From *The Life Divine*, page—571 )

After animal stage the human stage begins. Animal prepares human intelligence by evolution, so also the man will have to prepare himself to develop a higher understanding and self-detaching intelligence, to reach the highest stage, otherwise he will have to stand still at the stage of human plane with qualities of animal ( a stage of simple consciousness where animals go up to this stage ) whose mind is fixed in his mind-senses only and cannot exceed limitations like the man who has mind-senses plus the intellect. Animal has only sense of his body and life but is void of intelligent senses and idea of life and a conscious and observant perception of body as man possesses. Next stage is the stage of self-consciousness. In this stage there stay the intellectual persons. After this stage is the stage of Cosmic Consciousness. A very few persons can reach this stage. But the man can go still further to the last stage of the highest one. In this stage there is "Brahman, who is the bodiless, and immortal Life and Light. He becomes the Eternal and departs

into the Eternal."

( From *Brihadaranyaka. Up. IV 6, 7* )

During the time of the Buddha the question regarding the origin and evolution of life was said to be unanswered as its truth was not discovered scientifically and satisfactorily. Though the theory of origin and evolution of life had been discovered by the Hindu Shastras, the Veda, and the Vedanta, yet the Buddha did not believe it. So he did not give any discourse to his disciples regarding this theory. He was seen to be silent all the time on this controversial subject. But he used to believe in Karma of the previous births.

In the *Anguttra Nikaya* it is said, "the origin of beings revolving in samsara, being cloaked by Avijja ( Ignorance ) is undiscoverable." ( From *Gods and the Universe*, page, 73 )

The ordinary persons cannot reach this stage. The yogis, the saints and the great devotees of Brahman who have shun all the desires of the mortal world and attach themselves to Him can only reach that stage. As it is written in *Brihadaranyaka Upanishad*, "When all the desires that cling to the heart are loosed away from it, then the mortal becomes immortal, even here he possesses the Eternal." ( iv 4, 7 )

In several Hindu religious books it is stated that the human Soul can retrograde into animal life which depends upon Karma or merits of its present and past births. But Sri Aurobindo denied it. He said that a human Soul can never retrograde into animal body but it passes upwards through grades of human plane. He wrote in *'The Life Divine'*, "And, first, we have to ask whether the soul, having once arrived at humanity, can go back to the animal life and body, a retrogression which the old popular theories of transmigration have supposed to be an ordinary move-

ment. It seems impossible that it should so go back with any entirety, and for this reason that the transit from animal to human life means a decisive conversion of consciousness, quite as decisive as the conversion of vital consciousness of the plant into the mental consciousness of the animal. It is surely impossible that a conversion so decisive made by Nature should be reversed by the soul and the decision of the spirit within her come, as it were, to naught. It could only be possible for human souls, supposing such to exist, in whom the conversion was not decisive, souls that had developed far enough to make, occupy or assume a human body, but not enough to ensure the safety of this assumption, not enough to remain secure in its achievement and faithful to the human type of consciousness. Or at most there might be, supposing certain animal propensities to be vehement enough to demand a separate satisfaction quite of their own kind, a sort of partial rebirth, a loose holding of an animal form by a human soul, with an immediate subsequent reversion to its normal progression." (Page, 572, 573)

"Swami Vivekananda (1863—1902) has maintained the view of the traditional Hindu scripture." (From preface of the book of Reincarnation, page—x).

Some believe that according to the merits (Karma) of the present and previous births, the Soul may have entered bodies which are animal in nature but human in form as many human beings are found to be behaving like lower animals.

Dr. S. Radhakrishnan said in his book, 'An Idealist View of Life,' (1937, page, 292) : "It is possible for man to degenerate into a savage being, but he is still a man.....It is possible that rebirth in animal form is a figure of speech for rebirth with animal qualities."

A verse of Sri Sankaracharya can be quoted

here : ( From Bhagavadgita by S. Radhakrishnan, page 59 )

"naratvam devatvam nagavanamrgatvam  
masakata pasutvam kitavam  
bhavatu vihatvadi jananam  
sada tvatpadabjasmaranaparamanandala-  
hariviharasaktam ced  
hrdayam iha kim tena vapusa."

"Let the state of birth be that of a man or an angel or of a beast of the hill and the forest of a mosquito, of the cattle, of an insect, of a bird or such others, if the heart longs to revel incessantly in this life in the contemplation of Thy lotus feet, that flood of supreme bliss, how does the embodiment matter?"

Socrates (469—399 B. C.) is of a different opinion. He has described the fate of bad Souls after death. According to him, the impure and bad Souls will retrograde into lower animals.

Plotinus (205—270 A. D.) however opposed. He said, "If, in this life, you have murdered your mother, you will in the next life be, a woman, and be murdered by your own son." (From History of Western Philosophy by Bertrand Russell, page 316).

But he never said that the Soul of the son will retrograde into a lower animal.

Tennyson writes in the "Two Voices" :

"Or, if through lower lives I came—  
Tho' all experience past became,  
Consolidated in mind and frame—  
I might forget my weaker lot ;  
For is not our first year forgot ?  
The haunts of memory echo not."

Emerson (1803—1882) said in his Essay on Experience, "We wake and find ourselves on a stair. There are stairs below us which we seem to have ascended ; there are stairs above us, many a one, which go upward and out of sight." (quoted from Reincarnation, page—16, 17)

Death of him who is born is certain. When

you are born, you are not immortal. Nobody is immortal in this universe. But there are certain questions to be answered. After the death of human beings, where do they go? To which mysterious land do they make for and stay? What do they do there? Behind these questions lies a great mystery. Curiosity about that mysterious land naturally occurs to the mind of the common man. A query always arises—"Where is that Land of Mystery?"

In the Hindu mythology we are informed that there is an unknown and unseen river which is flowing incessantly, ever since the birth of the universe. It is called the river Vaitarani. On either side of this river lies the Land of Mystery. On one side lies a land of dense, impassable and impenetrable darkness where not a single ray of light can penetrate. On the other side lies a kingdom of bright but soothing light. It is said that the land of darkness is meant for the sinners while that of bright light is for the righteous Souls.

Here it is relevant to refer to some interesting ethical doctrines of John Locke (1632—1704). "Locke's idea is akin to Descartes'. Soul and body interact. Souls are spiritual substances for him. They have qualities of thinking and willing which are known by reflection. These are real things." (Thilly. A Hist. of Phil. page—343)

It must be remembered, however, that Locke refuted the concept of innate ideas of good and evil, right and wrong, etc., and maintained that all these ideas which later governed human conduct in society are acquired empirically. Locke believed that the child is born absolutely free of any concept, with his mind as a tabular rasa (white paper) on which the senses imprint different impressions.

Bentham, (1748—1832 A.D) a free thinker, substituted those laws of God by the

laws enacted by the human beings, who are not always wise or virtuous. According to him, the aim of these man-made laws was to establish a harmony among the people in a society. Thus, an individual, in pursuance of his or her own happiness, should be compelled to minister to the general happiness of the society in which he or she lives.

Bertrand Russell (1873—1970) interprets the ethical doctrines of John Locke. He says that the idea of his doctrines are interesting, partly on their own account, partly as an anticipation of Bentham. His idea of doctrines are possibly based upon the doctrine of rewards and punishments in the next world. God has laid down certain moral rules; those who follow them go to heaven, and those who break them risk going to hell. The prudent pleasure-seeker will therefore be virtuous. With the decay of the belief that sin leads to hell, it has become more difficult to make a purely self-regarding argument in favour of a virtuous life. He again says that belief in the harmony between private and public interests is the characteristic of liberalism, and long survived the theological foundation that it had in Locke. (Synopsis from H. W. P. page—637, 638)

A question naturally arises in our minds, "Where is this river Vaitarani flowing?" Nobody can, for sure, answer this question. No mention has been made as to where actually this mythical river is. Most probably this mysterious river is an imaginary one or a symbolic presentation of a spiritual concept.

Men who are born are bound to die. It is a continuous cycle of birth and death. They must pass through a series of births and deaths. Nobody can stop it and nobody can acquire immortality in life. The changes in the body do not mean changes in the Soul. None of the embodiments are permanent. The above mythological reference is more or less a

warning to mortal men against doing evil to others. It tries to move them to the right path in order to serve mankind and also brings peace and tranquility in their minds. We should bear in our minds—"Love everyone for the salvation of your Soul as everything in this world has been created by God."

We should always remember that births and deaths are outward events which never touch the eternity of the Self. All things derive from Him, are supported by Him and are taken back into Him, as 'Undivided in things divided', ( Dionysius ). This is Nature's rule. This rule is being carried out since eternity. Death is one logical end of lifestream, just as birth is the other. With the death our material bodies of flesh and blood perish. But there is no death of our Souls.

Wordsworth ( 1770-1850 ) says in his "Intimations of Immortality" ;—

"The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar."

Emerson also says :

"Teach me your mood O patient stars ;  
Who climb each night the ancient sky,  
Leaving on space no shade, no scars,  
No trace of age, no fear to die."

After death the ethereal body leaves for an unknown place. That place is the Land of Mystery. Naturally, it comes to our mind,—after the death of our beloved ones, can't they come in their previous forms and talk to us ? We are so shattered by griefs for them, can't they understand it ? If they are struck with grief like us for their beloved ones of the mortal world, have they no power to come down to this earth from their mysterious land and console them by their visits ?

Many persons have given us its answer. They tell us that the spirits of common people being tied down to the bond of affection, roam like the blind persons in the darkness. They

are not well-wishers, but injurious to mankind. But the virtuous spirits have quite a different quality. After their death they can move anywhere and to any place at their own will. They are not at all injurious to us but our well-wishers. They can see their path thoroughly with the help of the eternal light acquired by their virtual deeds in the mortal world.

Socrates once told his disciples about the fate of the Souls after death, "The good go to heaven, the bad to hell, the intermediate to purgatory. The soul of the true philosopher, will, after death, depart to the invisible world, to live in bliss in the company of gods. But the impure soul, which has loved the body, will become a ghost haunting the sepulchre, or will enter the body of an animal, such as an ass or wolf or hawk, according to its character. A man who has been virtuous without being a philosopher will become a bee or wasp, or ant, or some other animal of a gregarious and social sort." ( From H. W. P. page—162, 163 )

He meant that the man, lover of knowledge and whose mind is entirely pure at the time of his death is allowed to enter the company of gods. Because he is conscious that all the Souls are simply fastened to the body

What Socrates had said about the Soul is not correct. I think by the Soul he meant the ethereal body.

The belief in the existence of spirits can be traced back to the prehistoric times. Both, the people of the Neolithic Age ( New stone Age ) and the Palaeolithic Age ( Old Stone Age ) used to bury their dead bodies with weapons, pottery, food and drink, in their graves, because they believed that they would require these things even after death. But, probably in the Neolithic Age, there was a change in the significance of graves. The earth now provided food for the community and therefore the spirits of the dead ancestors who lay under the

earth were supposed to assist in the growth of crops.

With the emergence of civilization people began to believe in a kind of life after death. With this view, in mind, the ancient Mesopotamians used to put food and other necessities of daily life into the graves. But this practice was later discontinued in Sumer, for here the dead began to be buried in the back yard of the houses. This has led scholars to come to the conclusion that the spirits of the dead were looked upon as protectors of the family, and perhaps they might have also been worshipped in the homes.

Like the Mesopotamians, the ancient Egyptians also firmly believed that there was life after death. When a man is alive, they thought that he has a body and a Soul. But others again thought that after death the body perishes and the Soul lives. The Egyptians believed that both the body and the Soul live on after death, but in a different way. Thus, they do take great care to preserve the body of the dead. This is the reason why the Egyptians preserved all the things that the dead person was fond of and used when alive, in the tomb where the dead person in the form of mummy was buried, so that the dead man might use them as he did before his death.

In ancient China, however, the people believed that death transformed a mortal into a spirit which possessed great powers. Therefore ancestor-worship was the most popular practice of the Chinese. They also believed in an Almighty God Shang-Ti ( Lord-on-high ) who looked over all the people from His heavenly abode, and punished or rewarded them according to their actions. Some scholars feel that Shang-Ti too might have been an ancestor Himself, perhaps the greatest. Gradually, people wanted to know their future, from the gods, who were also their spiritual ancestors. The oracle who was also a priest, procured polished tortoise shells or bones of

cattle, and made small holes on them, the bone or shell cracked and the answer was read from the cracks. The life of the Chinese people at that time, was controlled by the will of the spiritual beings, who were none other than their dead ancestors.

Since ages the researches about spiritualistic seance are reported in various parts of the world. The men in Haiti, American Indians, and different races in India used to try communicating with discarnate spirits. This attempt to communicate with spirits is not of a recent origin. In the old Testament it is written that the prophet Samuel's Soul (spirit) ( I Samuel 28 : 7-19 ) came into the medium of Endor. King Saul communicated with the spirit of the prophet Samuel through a medium, who was a witch. With the help of the spirit, he got the correct information about the future prospect of his kingdom as well as the result of the ensuing war with Philistines.

For ages, people have believed that it was possible to communicate with the spirits of the other world. In the epic, the Mahabharata, for instance, we find that the spirits of the dead warriors of the great battle of Kuruksetra, came down to earth from the other world, to communicate with their bereaved relatives for a short while.

In Srimadbhagavata, it is said that King Chandraketu also communicated with the spirit of his son and had a talk with him.

In the middle ages there were witch trials and certain mediumship phenomena were reported. These witches used to get some knowledge through spirits. Many of them were persecuted for the practice of witch-craft.

In ancient times, the spiritualistic practices seem to have been widespread through the mediumship. It used to be organised in a forbidden cult, and the spirits with which communication was established were called devils by the people. This type of spiritualism was virtually unknown to the modern civiliza-

tion of that century. But in 1884, at the house of a farmer named Mr. Fox, in the small village of Hygresvol, near New York State, its reality was proved. This house had been occupied before by some people and the inhabitant of that house had been murdered. Nobody knew about this. But a new occupant was being disturbed daily by unexpected and unexplained raps, only at night. There was a commotion in the house. That person, however, could not discover the cause. Now, the next occupants were Mr. Fox and his two daughters, Kate and Margaret.

Every night, Kate too heard the mysterious raps made by an unknown and unseen person. She then challenged the doer by rapping herself, similarly. This was done daily. Finally, she discovered the mystery that shrouded the house by rapping differently—flipping her fingers in an alphabetical way. In this way she communicated with the spirit. The murdered spirit used to come daily for disclosing his proper identification and the cause of death. As the story goes, many years ago, one of the inhabitants of that house had stolen his money, murdered him and then buried his dead body under the house. Miss Kate also came to know that the name of the spirit was Rosma. Since then, the spirit of Rosma could not leave the house. Later, the place was dug out and the skeleton of Rosma was found.

After this incident Kate, with her sister used to communicate with spirits, themselves acting as mediums. Since then, interest in

communication with spirits spread throughout the country. The attempt to communicate with spirits by table-turning became a popular past-time in victorian drawing rooms. Those who suffered from the loss of their loved ones found consolation in the belief that they were able to communicate with their discarnate spirits. Many communicated with spirits out of mere curiosity or to get information about their future prospects; others did so, just to convince themselves about the human survival of bodily death. To promote this type of parapsychology, several spiritualistic associations were formed. Through these associations, people began to know the fate of the spirits after death.

When the societies of spiritualism were first established and the propaganda of spiritualism was spread by the members of the societies, many people criticised their works even in the meetings they held. But they should have thought that the members of the societies were not stupid and illiterate. They were highly educated persons and scientists, as such, noted among them were Mr. Crooks, Sir Oliver Lodge, Sir Conan Doyle, Mr. Plamerian, Mr. Stead and Mr. Hallace.

This, indeed is a kind of science. People must have patience to allow the scientists to discover some scientific knowledge. Thus, the want of patience is the first and foremost problem. Most of the common people do not tax their brains about the spiritualistic world and so they are not well-informed about the communication of men with the spirits.

( To be Continued )



# UNTOUCHABILITY AND SOCIO-RELIGIOUS REFORM MOVEMENTS: A RETROSPECT

T. CHANDRA MOHAN REDDY

## I

A clearly structured and identifiable organization that has the explicit goal of grouping members with a view to defending or promoting certain precise objectives, usually with a social connotation is referred to as *social movement*. The most important characteristic of a social movement is that it is essentially demanding in that it seeks recognition as well as acceptance of its values, ideas, and interests. Necessarily occurring in public view, it attempts to gain supporters and retain the attention of the public and the power elite, and is thus consciously committed to social change.

Conducting an in-depth study of social movements Alain Touraine recently suggested a theoretical model designed to analyse both their action and structure. Every social movement has, of necessity, resolve certain problems of self-definition and bring together certain principles of existence in order to be an organization with demands. The specific nature and direction of action of a social movement is contingent upon the response to these problems.

According to Touraine, three principles must co-exist in any social movement. In the first instance, a social movement must give itself an identity for which it must specify whom it represents, in whose name it speaks, and what interests it safeguards and defends. The problems that have to be resolved here are the socially-identifiable and significant definition of the group that makes the demands. The second existential principle in a social move-

ment is the 'principle of opposition'. When certain ideas are not recognised or when particular interests are neglected, they give rise to a social movement. It thus always struggles against resistance, obstruction and inertia, and seeks to tackle the opponents. The analysis of social movements is incomplete without identifying the opponents which it attacks. Thirdly, a social movement acts in the name of certain higher values, grand ideas, or particular philosophy, or theology. Its action is inspired by thought which aims to be the highest possible. Even when it represents or safeguards the interests of a particular group, a social movement claims to do so in the name of universal realities and values which are, or should be, recognized by all the people and by the entire community. The reasons cited by a social movement to motivate its action may therefore be national interest, the common good, human freedom, collective well-being and so on. This is what is called the 'principle of totality' by Touraine. A social movement can make demands only in the name of some basic truth which is recognized by all members of a collectivity. The principle of totality assumes importance in explaining the nature and orientation of a social movement.

Touraine's analysis of social movements has still another general goal. He proposes an analytical method of historical action which he calls 'actionalist analysis' the object of which is to explain how values are created the logic on which they are based, and the means through which they appear are expressed, and

provoke the action of collectivities. Action analysis aims at going back to the origin and source of values.

In the action analysis of Touraine, social movements occupy a privileged position. To him, they appear to be strategic phenomena where new values are created and made explicit. Consequently, they became particularly central to the analysis of historical action and social change. Innovating actors as well as their opponents organise their action and seek to influence the history of their society, primarily in and through social movements.

The significance of social movements becomes even more evident when one considers their functions, viz., mediation, clarification of collective consciousness, and pressure. Firstly, social movements are the active mediating-agents between individuals on the one hand, and structural and social realities on the other. This mediation operates in the following ways : (i) social movements enable the society and social structure to be known to their members and, quite often, also to others by explaining certain social realities, in order to defend, criticise or suggest changes in them. They perform the role as socialising agents serving to convey social reality to the largest possible number of actors, (ii) social movements serve as a more powerful medium of participation in collective life than does traditional society. Emile Durkheim, in his famous 'preface' to the second edition of his work "The Division of Labour in Society" emphasizes this fact. Moreover, a social movement, by its nature, develops and maintains a clear and aggressive collective consciousness in a society or a particular section of society. Some degree of collective consciousness is an essential element for all historical action. Besides, social movements

influence the historical development of societies through the pressure they could exert on individual in authority, and on the power elites through propaganda, campaigns, public opinions, threats etc.,

According to Mclaughlin, social movements are of two types : revolutionary movements, and reform movements. He uses both these types as a continuum. The distinction between these two types in his own words is as follows : "Both seek to influence social order but revolutionary movements attack existing norms and values and attempt to substitute new ones whereas the reform movements accept existing norms and values and use them to criticise the social defects it opposes".

The movements for liberation of untouchable castes can be reviewed on the basis of three types of orientations, viz., social and religious reform, religious conversion and political action.

The present article is however chiefly addressed to a descriptive analysis of the social and religious reforms aimed at the liberation of the untouchable castes within the Hindu society during the pre-Independence period of India.

## II

The movement against the evils of the caste system in India is almost as old as the caste system itself. Protest against caste distinctions is as old as, if not older than, the Buddhist period when the spiritual enfranchisement of the *shudras* and women was advocated. The Gita proclaims that all devotees of God are equal in His eyes, regardless of their caste. With its egalitarian doctrines, the advent of Islam made a profound impact on the caste-ridden Hindu society. It gave rise to what is known as the 'Bhakticult' which aimed at cleansing the

Hindu society of its undesirable accretions. In the 11th century Ramanuja threw open the temples which he founded and build to the untouchables.

In Western India, the revivalist movement was initiated by Dnandev, the most elequent prophet of Vedism and an outstanding literary genius who lived towards the end of the 13th century. Dnandev dismantled the barrier between the common man and the learned by writing his great work "Dnyaneswari" in marathi. He was followed by a large band of poet-saints, many of whom were drawn from the so-called lower castes. The gospel of oneness preached by them crystallised into what is known as the Varkari movement, the fundamental aim of which was to ignore the unjust caste distinctions in the Hindu social order.

Namadev, a tailor, and Thukaram, a vaishya, were profoundly influenced by the egalitarianism of Islam. Eknath, a Brahmin of the 16th century, who lived and laboured among the socially-disenfranchised sections of the community, condemned caste distinctions as absurd. Chokamela and Wanka, the great Mahar untouchable saint-poets of Maharashtra, strived their best to show that there was no difference between a brahmin and an untouchable, in the Kingdom of God.

In Karnataka, the 12th century brahmin reformer, Basaweshwara, founded a new social order free from trammels of caste. He carried his message of equality and oneness particularly to the low castes and outcastes, a large number of whom enthusiastically joined the new sect. He preached and practised democratic principles in social behaviour and scandalised orthodoxy by eating food cooked in the house of an untouchable.

From time to time, both North and South were influenced by similar, egalitarian waves. In the North, Ramanuja brought the essence of Hindu religion to the door steps of the

masses by preaching it in their unsophisticated idiom. He gathered around him a large group of kindred souls, most of them of humble origin, to preach the message of equality among people. Kabir, the 15th century Muslim Sufi, was Ramananda's greatest disciple who rejected idol worship and inequality among the people. Kabir influenced a number of piousmen, the most notables among them being Guru Nanak, the founder of Sikhism.

In Bengal, Chaitanya, the 16th century religious teacher, caused a stir in the social life of the people through his 'Krishna cult' based on equality and fraternity. In the South, a number of Tamil saints wrote a good deal of devotional poetry advocating, inter-alia, equality of all.

Despite the persistent efforts of a galaxy of saints and scholars from all parts of the country spread over several centuries, casteism as the existential condition of the Harijan castes remained stand still. The reformist movement certainly awakened the social conscience of the thinking section of the community; the masses too were influenced by it. However, on the whole, the caste system stood as rigid and undemocratic as ever before.

With the advent of the British, the Western ideas and values of liberty and individual freedom and equality, started making inroads into the traditional matrix of the Indian value system and its institutional expression. The British bureaucratic system of administration, with its concepts of 'Equality before Law' and the introduction of technology created the necessary intellectual and psychological climate for the emergence of social reform movements. The English language opened a new world of thought which had enormous appeal for the intellectual sections of the Indian society. The missionaries, in their turn,

influenced besides the middle class, the lower classes as well. Championing the cause of the untouchables, they converted the poor and the depressed castes to Christianity. The consequent double impact of the intellectual on the one side, and the socially-oppressed on the other, created an environment for social reforms.

Over a period of 100 to 150 years, India witnessed a wave of social reforms. The renaissance began with Raja Ram, Mohan Roy (1774-1853) who ushered in the social and religious revival. A man of towering personality, Roy was the most preserving advocate of western education which he believed would serve as a great liberating force and help democratising the Hindu social institutions. He founded the Brahmo Samaj in the hope of making it a universal house of prayer and succeeded in communicating his own enthusiasm for reform to a large number of his followers. In Punjab, Swami Dayanand Saraswathi (1824-83) founded the dynamic Arya Samaj which was till recently the foremost reformist organization in India. The Arya Samaj repudiated the caste system and denounced untouchability as inhuman. Arguing that Aryans had no castes, it admitted the untouchables freely into its fold. By his teachings, the Swami revolutionised the social life of a considerable section of the Hindus in the North. The various reformist movements which developed within the Hindu society in the second half of the 19th century like the Brahmo Samaj, the Parthana Samaj, the Arya Samaj, the Ramakrishna Mission, and the Theosophical Society, believed in human brotherhood and in the uplifting of the depressed castes of the Hindu society.

In Maharashtra, Ranade, Bhandarkar Mahatma Phule, and Agarkar represented the rising wave of social justice and equality. Phule established the Satya Shodhak Mandal

in 1873 with the avowed aim of liberating the non-brahmins from the stranglehold of the brahmins, priests, and others. In 1852, he started schools for untouchables and also threw open the water tank in front of his house to them in 1868. Phule said that the Indian freedom struggle would never come into its own unless social slavery of the lower classes was eliminated. He was the only reformer who gave total attention to the problem of untouchability. Inspired by Phule, Shahu Maharaj of Kolhapur re-established the Satya Shodhak Mandal in 1912 and carried forward the movement started by Phule, viz., to end the dominance of brahmins and to break the caste distinctions. Shivaram Jnamba Kamble convened a conference of Mahars at Saswad (1902) and demanded their inclusion in military and police services. He fought against the 'Devadasi system' prevailing among the Mahar-Mangs. Other reformers like Vittal Ramji Shinde and Bhaurao Patel worked for the educational uplift of the untouchables.

These social reformers attacked the caste system for various reasons such as compassion, humanitarianism, and compulsions of the nationalist movement. While the social revolts of a fundamental kind were taking place these did not alter the socio-economic position of Harijan castes in any way. Whether the social reformers were of the liberal kind like Ranade; or advocates of gradual change like Gokhale; or social revolutionaries like Phule; or Tilak who stressed political change first, all of them have unfortunately failed to grapple with the problem of the depressed classes.

In Kerala, under the leadership of Sri Narayana Guru the Ezhava community which, for long had been submerged could realize through transformation in the lives and habits of its members. Sri Narayana Dharma Paripalana Yogam which the spiritual leader and

his disciples founded became the central organization to a large extent responsible for the social, moral educational, material and political advancement of Ezhava Community. Sri Narayana Guru advocated the imperative need of a casteless and classless society. He propagated the idea of one Jati, one religion, and only one God. Along with Sri Narayana Guru, the great poets of Kerala such as Kumaranasan and T. K. Madhavan worked for the removal of the disabilities of the Harijans.

In Coastal Andhra, the depressed classes derived inspiration and benefits from the services of able leaders like Veeresaligam Pantulu, Raghupati Venkatratnam Naidu, Maharaja of Pithapur, Chilakamarti Lakshmi Narasimham, Raja of Bobbili and Reddi Naidu. These leaders worked for the uplift of Malas and Madigas by opening schools and organising welfare facilities for them and brought about a general awakening in them.

In the South, particularly in Tamil Nadu, the backward class movement raised new hopes among the depressed castes. The movement was essentially a non-brahmin movement. The opposition to brahmins did not come from low and depressed castes but from the powerful and dominant upper-caste leaders. The movement was anti-brahmin, anti-North, anti-Hindi and finally anti-God. E. V. Ramasamy Naicker called his movement the Self-Respect Movement and founded in 1945 the Dravida Kazhagam. In 1949, a new organization, the Dravida Munnetra Kazhagam was born under the leadership of C. N. Annadurai. The Justice Party, essentially a non-brahmin party, was able to gain enormously from the anti-brahmin wave. The Justice Party was able to introduce the provision of giving preference to backward classes in the matter of government jobs and admission to educational insti-

tutions. It was and is fundamentally a movement to achieve mobility on the part of groups which lagged behind brahmins in westernization, education, employment in the government, and in the new political processes. Efforts of leaders like Doss, P. Lakshmi Narasu and Appadurai towards revival of Buddhism in Tamil Nadu and uplift of Harijan castes was not successful though deserve mention.

Besides being dedicated to free India from the British, Gandhi had a deep concern for some of the indignities which the Hindu society imposed on its brethren. In bringing about social changes political movement assumed importance. At the same time, it could be strengthened only if society changed in certain fundamental aspects. So Gandhi's campaign against untouchability became an integral part of his political move to fight the British. He was convinced that unless there is a definite break-through with the caste system and a kind of 'emotional integration' is brought about, the Indian society could not fight the British successfully.

As early as in 1915, Gandhi declares that "if it was proved to me that untouchability is an essential part of Hinduism, I for one, who declare myself an open rebel against Hinduism itself." On November 13, 1931, he said he would resist separate elections for depressed classes with his life. Accordingly, on August 17, 1932, he undertook a 'fast unto death'. When Ambedkar met him, the Poona Pact was signed under great pressures. As per the Pact, the depressed classes were to forgo separate elections subject to important safeguards. From then on, the campaign for throwing open the temples, wells, and other public places for Harijans was launched. Gandhi began referring to the untouchables as 'Harijans'. He organised the Harijan

Sevak Sangh in February 1933, and started the publication of the weekly 'Harijan'. These, in short, were the important events, gestures and attempts made by Gandhi for the cause of Harijans.

### III

A century of social and religious reform movements have failed to produce the desired real changes in the caste system and in the relationship between touchables and untouchables. To some extent it was due to partial response, whatever was done to eradicate untouchability was piecemeal in character. The movements lacked an effective organization, and a concerted effort on the part of the higher castes to organize and lead mass movements. In this connection, it is worth noting that all the social movements for the uplift of the Harijans are, by and large, initiated by non-Harijans. The issues tackled were peripheral and the line of action taken was never whole-hearted and total. Most of the social reformist movements attacked the outward symbols of the unjust social system, but failed to tackle the issues in real earnest. All the responses from Raja Ram Mohan Ray to Gandhi shared in common the failure to eradicate the evil of untouchability fundamentally, and to ensure equality of the Harijan castes.

It seems that the fundamental issues that are of serious concern to the socially-depressed classes can not be tackled by piecemeal and half-hearted measures. A single and nationwide social reformist movement equipped fully with organizational skill, adequate material, and dedicated leadership is the need of the

hour if the object of social transformation is to be accomplished. Moreover, it is essential to associate Harijans in the social movement so that they will feel a sense of involvement and do their best in this regard.

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## **SOCIO-POLITICAL MOVEMENT OF THE TRIBAL PEOPLE IN WEST BENGAL**

**GOPI NATH SEN**

Socio-Political Movement among the tribal people in West Bengal started in the year 1769 when the political situation of this State was grave due to the misrule of the Muslim rulers and the East India Company's greedy, avaricious and capricious employees. In 1770 famine broke out in Bengal and the economic condition deteriorated to such a great extent that the poor tribal folk got no food, lost properties and died like cats and dogs. The new government paid no attention to their pecuniary condition. Moreover, the disorderly movement of the Company's officials created a great chaos in the life of the simple folk. They wanted to collect taxes from the poor people by hook or by crook. When such tyranny started then the tribals and the villagers fled to the hills and jungles for fear of their lives. There they collected themselves for taking revenge against the aliens.

The English rulers wanted to collect the taxes from the freedom loving people without any mercy. The Company's prime duty was to collect taxes anyhow for establishment of the British Empire. In the district of Twenty-four Parganas many landowners were deprived of their ancestral lands. Nawab Mir Zafar, the then ruler of Bengal, gave all his powers to the Company for collecting taxes. The Company did not show any compassion to the people, landlords and free landholders. So the peasants and landlords became united and made a plan to take revenge against the aliens. Meanwhile, Mir Kashim also was relieved of all his responsibility to collect taxes. The landlords of Burdwan and Birbhum thought

that their lands would go out of their hands, so they were being united to combat against the foreign rulers. At that time a portion of Midnapore was full of jungle where from many new landlords were driven out by the rulers without any reason, so the existing landlords lent their hands with their compatriots for the same reason.

When the people of Bengal were critically suffering from famine then the English Rulers passed the Permanent Settlement law in the year 1793 for which a great friction started between zaminders and ryots. At that time lands were sold like green vegetables and merchantable goods. The old tradition and hereditary system of zaminders had been broken. In 1799, under Regulation Number Seven the Company gave full powers to the New Zaminders. The new zaminders started to collect taxes from the poor people by force and paid no heed to their grievances. Under these circumstances the tribal people revolted against their new landlords for forcible collection of taxes. Generally the tribal people would depend on their leaders. If they would lose their leaders they become bewildered. The new zaminders took advantage of this and they killed their leaders. Such incidents took place in Rajmahal, Birbhum and other places. The tribals were mercilessly killed and their severed heads being gathered before the collectorates for the denial of new taxes. Having seen this situation the tribals and old zaminders united to combat against the aliens.

### **DHALBHUM REVOLT**

On the onset of Maratha Rule the landlords of the Western Midnapore declared their independence. On behalf of the East India Company Lieutenant Ferguson went there to resist the rebels. He conquered the Fort of Raja of Jhargram. But the landlord of Ghatsila the Raja of Dhalbhum did not care to help the Company's representatives and the Company obstructed the rebellions' movement with the help of one of the Company's employee Nayak Damodar Singh. After his intervention there was fall of Ghatsila Fort. The Raja of Dhalbhum fled. The nephew of Raja Jagannath Singh became the ruler. He agreed to pay Rupees Five thousand and Five hundred as annual tax to the Company. But he could not keep his promise. The Company installed another of his relatives as ruler of Dhalbhum. The old zaminders and their subjects were too aggressive and they wanted to take revenge against the ruling powers. In 1768 a great fight occurred between the English soldiers and the tribal folk. Captain Morgan was deputed by the Company to drive away the hoarders. In 1769 under the leadership of Jagannath Singh, the Chuars or Bhumij went to fight against the soldiers of the Company. The tribals had no other weapons than bows and arrows by which they fought against the guns and cannons with great courage. In 1774 again the tribals made another invasion against the Company. The English rulers found it a great problem to tackle this situation. So they decided to return the old monarchy to Jagannath Singh. Then the revolt was diminished.

### **CHUAR REVOLT**

The Chuars of Manbhum and Barabhum enjoyed the entire forest lands which they would plough according to own their sweet will. When any obstruction came in their way then

they fought against enemies. The English rulers found that it was difficulty to collect taxes from the Chuars. In 1776 the East India Company settled with the zaminders to pay their taxes. But the Chuars refused to pay taxes. So the Company made invasions on them in 1767, 1769 and 1770 respectively. But in 1771 the Chuars revolted against the aliens under their leaders Dadkar Shyam Ganjan, Subla Singh of Kaliapal and Barabhum Raja's son Dubraj who fought against the English army which led by Lt. Goodyear. In 1772 Capt. Carter, Lt. Gal and Lt. Young led forces to make an end of their revolt.

In 1799 the Chuars started disturbances in Midnapore. During 1789 there was a great Maratha assault and in 1791 Raja Sundarnarayan forced to collect taxes for which the Ryots were very much annoyed with them. In this connection Rani of Karnagarh of Midnapore was also aggrieved against the Company. The English rulers confiscated the Pykanlands of the Rani. She was very angry for the misbehaviour of the foreign rulers. At that time she was planning to take revenge against the aliens. The Rani instigated the landholders, tribal peasants and the Chuars not to pay taxes to the Company and they should make revolt against the Company's new tax system. So all aggrieved people took shelter under her roof. Raja Sundarnarayan and Raja of Kasijora obstructed to collection of taxes by them and the landlord of Manbhum Raja Madhu Singh helped the Chuars. The Salboni was looted. Then Tabasildars fled to Midnapore. Being frightened the villagers left their hearth and home. The rulers thought that Midnapore would be attacked by the Chuars. On Fourteenth March, 1799 the Chuars burnt two villages. On the next day the Government's granary was burnt to ashes. In the first week of April the rebel heard that soldiers had been sent by the Company and they stopped any further movement.



The English rulers thought that the Rani gave shelter to the Chuars so they arrested her on the Sixth April 1799. Hearing the news of Rani's arrest, the Chuars again started their action against the aliens. The situation of Midnapore was worsened in the year 1800 when the Chuars looted the property of a zaminder named Krishna Charan Chatterjee. Raja of Barabhum created a great tension with his Chuar followers so the Wellesly Government were very about anxious this trouble. They arrested the Raja of Barabhum and other leaders like Juria's landlord Raja Mohan Singh and Lachman Singh.

In the year 1806 there was a revolt in the village Raipur of Bankura. The cause of all sorts of revolt occurred due to unimaginative plans to collect taxes by force from the tribal folk. In the year 1831, there was a Bhumij revolt under the leadership of Ganganarayan.

#### KOLS & MUNDA REVOLT

The Socio-Political Movement of Kols and the Mundas were started in the year 1831-32 when they determined to drive away the aliens from the country for their exploitation, extraction and extermination. In Singhbhum there were two brothers named Surga and Singrai who were involved in this movement. There was a tribal system among the Kols and the Mundas that one Manki would be entrusted to collect taxes and one Munda would look after peace and tranquility of villages. Singrai was one of the Mankis and Surga was one of the Mundas. They were humiliated by the foreign rulers. So the Kols and the Mundas wanted to take revenge against their enemies. They were united and got impetus to fight for their freedom under the patronage of their great leader named Budha Bhagat. The English Government sent soldiers to arrest Budha Bhagat. He fought a gallant fight against his enemies and at last he embraced a glorious death. After his death the Kol revolt scattered in

other parts of India. Similarly the Ho, the Munda and the Oraon rebellions followed the predecessors.

To analyse the Socio-Political Movement of the Mundas, it is found that the following factors led them to start their Movement against the aliens.

(a) Indebtedness is the potent cause of the upheavels. It made for strenuous relationship between the tribals and the non-tribals and also the moneylending by which the innocent, illiterate and indigent tribal peasants lost their lands. Indebtedness or Money lending was the casual factor behind the Birsait Movement.

(b) Sardari Movement was sponsored by the Bhuinhars those who were uprooted from their lands.

(c) The land tenure system of the various government which was responsible for shatter the economic footing of tribal life as a whole.

The feudal system, oppression on the poor peasants, forfeiting their landed property deprived the poor tribals from their natural resources involving them in Socio-Political Movements.

After independence the indebtedness, moneylending, transference of property and social burden have been diminished through the various law and order enacted by the National Government. Still the tribal people used to face with a great economic stringency for which they used to start a socio-political movement from time to time.

#### SANTAL REBELLION

There was another most important socio-political movement among the tribal people which turned into a great revolt and made threshold of Indian Freedom. It was the Santal Rebellion of 1855 which occurred before the Sepoy Mutiny of 1857. The following

were the causes of the Hul or Sant-1 Rebellion.

- (a) The grasping and rapacious spirit influencing the Mahajans or Money lenders in their transactions.
- (b) The increasing misery caused by the iniquitous system of allowing personal and hereditary bondage for debt.
- (c) The unparalleled corruption and extortion of the police in aiding and abetting the Mahajans.
- (d) The impossibility of the Santals obtaining redress from the courts.

The land is a part of their spiritual as well as economic heritage. But hunger drove them to despair. The foreign government did not pay any attention to their sufferings. So the Santals were in great trouble. Moreover they would have to pay taxes even for uncultivated lands. They appealed for redressing their taxes but it was a crying in the wilderness. The Santals tried to take revenge against the authorities as well as money lenders. They heard that two brothers Sido and Kanhu got supernatural powers to combat against their enemies.

The Santals supported them with their full strength. Sido, Kanhu, Chand and Bhairab were four brothers. Their home was in Bhagnadih which is nearer to Barbait Village. Sido and Kanhu received their commands and inspiration from Suba Thankur. Under their leadership the Santals gathered in several thousands those who plundered the bazars, murdered police officials and money lenders. They looted the possessions of the Deko. The government despatched troops against them. After a great fight Sido died. But Kanhu and other leaders were caught. The English government hanged them. It may be called the end of the Santal revolution but it inspired the Indian Freedom loving people.

Many literary persons, poets and singers

got inspiration to write a new theme of their subject from the Santal Rebellion. One English writer named R. Castairs wrote a novel 'Harma's Village' which R. K. Rapaz a renowned educationist translated it in Santali language.

After Santal Rebellion the Santals of West Bengal and other parts of India became politically conscious for establishing their ethnic, cultural and political identity. In all national freedom movement the Santal folk and their leaders courted arrest. Also they were not afraid to go to the gallows. In the year 1920-21 the tribal people of North Bengal started a socio-political movement under the leadership of Dalbahadur Giri. Also the tribal folk of Balurghat, Lalitbari and other places of North Bengal were agitated by the tyranny of the English rulers. There were two leaders—like Janbu and Dubraj Pathar who led the masses against the British regime.

Before the freedom movement the peasants took part in the Te-Bhaga Movement. In the year 1946-47 they started a very forceful movement against their aliens, the landlords and money-lenders. Even after freedom there were socio-political movement in other spheres such as they want to establish their cultural, social and political acquaintance in the modern society.

## JHARKHAND MOVEMENT

The socio-political movement of the tribal people would be incomplete if we do not throw a light on Jharkhand Movement in the State of West Bengal. In 1931 the Munda leader Jaipal Singh first raised his voice at the Round Table Conference in London to protect the interest of the tribal minorities. After independence he established the All India Jharkhand Party to protect the interest of tribal people from the vested interested capitalist, foreign missionaries and bureaucrats. The

Jharkhand Movement was started in Ranchi and Ecnachiti of Bihar, in Rairangpur of Orissa and in Bhimpur of West Bengal. The Jharkland area comprising about seventyfive percent of the total population of Bihar, West Bengal, Orissa and Madhyapradesh. Those areas are rich in mineral and forest resources for which these areas had attracted business men and contractors who had upset the demographic and the socio-economic balance of the region. The outsiders had captured powerful positions and were controlling the economy. The Jharkhand leaders would like to shape their destiny by forming the separate Jharkand State like Nagaland, Meghalaya, Mizoram and Arunachal. The leaders demanded a State within the Indian Union having the same constitutional framework. But at the present juncture the Santal leaders formed several Jharkhand parties such as the All India Jharkhand Party, the Jharkhand Mukti Morcha and the Jharkhand Kranti Dal and they have many political leaders so their socio-political movement is now going in a complex direction. The leaders would like to establish their demands by creating terror which is jeopardising their entire movement.

The Jharkhand Socio-Political Movement is now squeezed their narrow outlook which are as follows :—

- (i) The tribals claim their seperate land for themselves being ethno-centric in nature.
- (ii) The language variations among the tribal groups do not permit them to unite for a common cause and to come under a common platform.
- (iii) Adoption of Tribal Scripts as medium of instruction has long been in the Political doldrums.

Some times the Socio-Political Movement among the tribal people come in the lime light as e. g. during election period.

## GENESIS OF TRIBAL MOVEMENT

According to space and time the Socio-Political Movement among the tribals have been changed considerably. In the Nineteenth Century the tribal areas were inaccessible when tribals would enjoy their natural resources, uninterrupted life and socio-political freedom. At the advent of colonialism the flow of the tribal freedom turned to darkness. The rulers did not care to protect the tribal people and they governed them mercilessly by evicting them from their age-old lands for establishing Railways, Road Communications and Industries. The tribal strength were used for labourers ignoring their ethnic values. That system still prevailed in India after achieving its freedom. The tribals lost their moral strength for a long days' sufferings in bondage. They have been shifted from one place to another as labourers, shifting cultivators and wage earners. The political parties took advantage of their innocent activities so they exploited them to achieve their political goal. Some exception among the tribals were seen after their long sufferings. Some times they tried to revolt against the ruling classes which are still seen in their socio-political movement.

The genesis of the Socio-Political Movement of the tribal people for establishing classless, non-exploitation and socialist society. Their movement was not engineered in a stereotyped sophisticated political way. Its venture was with a different outlook. Sometime it was called revolt, insurrection, disturbances, resurgence and many other names which led them to complete goal of freedom from savagery, subservience and subjugation. Their corporate life, Panchyat or Village Self Government and composite cultural base helped them to fight against aliens, exploiters and capitalist enemies. Through their Socio-Politi-

cal Movement the tribal people opened a new vista of economic fraternity, equality and unity among the nation as a whole.

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## THE FLOOD

SWARNAKAMAL BHATTACHARYYA

The flood was drowning the land, its trees, plants, paddy fields, houses, men, women, cows goats, dogs, cats and other animals. Even the snakes that dwelt in holes near marshes had come out of their holes to save themselves from drowning. They swam and were not drowned. Some cows, goats and dogs were carried away by the merciless flow of waters, terrible waters. I myself was carried away by the flow of water. It was midnight when the bank of the overflowing dam, the goddammed dam gave way. Nobody knew. Only the roarings of the

unleashed water woke up many trembling villagers who ran with all they could. They ran with their wives, children, cows, goats, and bags of rice, dal-all they could. Many could reach the high bank of the dam. This was the only place where dry patches of land could be seen, although one of its weak spot gave way and betrayed the thoushnds of villagers living near-about with complete unquestionable reliance on the dam. But the dam too had its weak spots, soft corners and a lustful desire to give way, and sucuamb. Still people ran at her bank. The shelter

there was so unreliable. The rains were incessantly falling. We all gathered together on a high spot and with the coarse clothes available on the bank we made out a camp for the children so that they might be saved from the torrential rains.

We the adults were at the mercy of rains, and drying ourselves, a bit during the short spells between the showers. Women also sat where the children were. They provoked some of the young people to collect fire wood from the trees that stood on the bank. The task was not easy. The branches of these trees were the resting place of snakes and some of the snakes were swinging in the air, while their tails encircled the branches securely. One of our chaps was bitten by one of them. He must have harmed him (the snake), otherwise, it is said, under such circumstance the snakes and human beings live on the branches of the trees, and snakes do not bite anyone. One Amongst the refugees no this bank was a real snake doctor. Instantly he used his surgical instruments and expelled the poison out of the patients body. He threw some dust around the tree where the snakes were hanging and asked everyone not to go near it for he stated, all the snakes were annoyed by the chap who had cut a branch of the tree. The snakes were the refugees on the tree and regarded it as their protector. Anyone that harmed the tree was going to be punished by the snakes. But by the sanctified dust he had spread around the tree, all the snakes were imprisoned. None could get out of the mantric ring and bite any humanling.

The next morning, the rains had stopped. The sun appeared gloriously on the horizon. The waters on both sides of the bank became hot, though underneath it appeared as coal as ever. I felt happy, as if I have been saved from the jaws of the flood. I began to walk

aimlessly. I saw the snake doctor on the way.

'Come on, let us go to the tree and see what became of the snakes imprisoned by you.

He came along without a word. But where are the snakes? They are all gone. I cried.

The snake-doctor closed his eyes for a second and said—I see they prayed to mother Manasa. The Goddess has granted them freedom to move about. Whatever may be the reasons, that contributed to the driving of the snakes away, I felt very glad that Goddess Manasa had kindly freed the snakes of the bondages of mantra imposed upon by the snake-doctor. I was glad the sky was clear of the clouds that were black like the snakes.

The snake-doctor appeared to be annoyed at my mery looks. He liked the black clouds, the black snakes. He liked to remain surrounded by these black things, but he desired to tame them. Rather he would find joy in taming them. He would order the black clouds to rain, and the cloud would rain. He would order the snakes to stay at a place and they would stay there. I was glad that everything did not happen as he desired, and still more glad when boats with military volunteers touched this bank to rescue us. They brought us clothes, shoes, blankets, breads, biscuits, flatened rice, sugar, tea, and medicine. They asked us to get in their boats. There were several boats. We all got in, one after another hurriedly with all cheering sounds, forgetting all the troubles and sufferings inflicted upon us by the inclemencies of nature or neglect of human beings, we were not quite sure. But the snake-doctor was morose. He stood there sadly and saw the liquidation of the empire that was built by misfortune and placed under his care. Really he was our only saviour all the while specially from the moment he cured the chap bitten by the snake.

So he looked sad, very sad. All the people, out of delight at the prospect of a better refuge, forgot about him. He morosely watched over us, and sometimes smiled at our meaningless rejoicings.

"Hello doctor, what are you waiting for? Why not come in?" I called him, when there was none but him on the bank.

He hesitated and then came a few steps *premier*.

"He is a doctor?" asked the military boatman.

"Yes. I said, he is a snake doctor. He has cured that chap of snake bite here, on the bank. I pointed to that chap.

"I see," smiled the military boatman and invited him with a warm look, "Come on, doctor, we can't leave unless you board our boat.

The snake-doctor felt glad and stepped into the boat and sat by my side. The boatmen started rowing. We went by the side of our village that lay under the merciless water. I saw the roof of my tin shed carried one mile away from my house and was now swinging on a branch of a tree that was half under water. I pointed my finger to it, and the snake-doctor saw this with curious interest. Something new came to his mind. His eyes were searching for something in the whole flooded area. Suddenly his eyes sparkled. "There, there," he cried.

"What is there? I asked.

"My snakes," he replied with all the glee of his heart.

"Your snakes. Where?" cried the military boatman.

"There, there," he cried.

I saw a black spot on the distant patch of green swinging of the endless waters. It was his earthenware wherein lay his snakes.

"Take the boat there," he ordered the boatman. "What snakes are there?" asked

the boatman. "All cobras," he replied.

"When were they shaved of poisonous teeth?" asked the boatman again.

"It may be a month back," said the snake-doctor.

"Oh these are dangerous then." You can't take them with us! said the military boatman.

"No danger at all," assured the snake doctor.

"I will cure all who are bitten."

"No, we can't take that risk," said the military boatman authoritatively.

"But Mr. I can't leave my pet creatures in this sea of flood like this!

"I can't allow you to take these poisonous snakes with us".

Suddenly the snake-doctor stood up and jumped into the water and started swimming in that direction where the black pot was seen just as a black spot in the distant. I too jumped after him not knowing what to do, and swam after him very closely. "Do not go" I entreated.

"I must" he replied without looking back.

"Why?" I challenged.

"What is the use of such a life?"

"What is such a life?"

"A life when I have lost my all"

"My all?" —

"Yes, all I had, My kingdom!"

"You want to go back then?"

"No!", he howled fiercely,

"do not come after me".

Morosely I swam back musing how selfish a man might be, how greedy to rule over the afflicted and the insecure. The boatman helped me up into the boat carefully. I changed my clothes and looked back. The snake-doctor swam on. Our boat went forward. I kept gazing at him—nay his head that appeared like another black spot on the waters till finally it disappeared among the waves and waterhyacinths.

# Indian and Foreign Periodicals

## The USSR's Energy Resources : Reserves And Exploitation

By Gennady Pisarevsky, APN economic observer

For its economic development the USSR depends on its own fuel and energy resources. However, these resources are not at all uniformly distributed over the country. The largest deposits are in its Asian part and their exploitation is very costly. When, for instance, gas was extracted mainly in the country's European regions its cost was approximately 5 times lower and its transportation cost about 2 times lower than they are now. Now the increase in oil and gas extraction demands more and more money.

### Growth of Reserves

The mineral reserves grow due to the exploration of new deposits. In 1978 alone, Soviet geologists explored 44 oil and gas deposits and several large coal fields.

In the 70s West Siberia became the centre of oil and gas industry. Here the total area of perspective carbon-bearing territories amounts to 1,650,000 sq. km. However, only approximately 15 per cent of this region has been prospected. On the average, there are only 5 metres of bored wells per square kilometre of the territory, i.e., about 20 times fewer than in the Volga basin.

East Siberia and the Far East are very promising of oil and gas. According to Academician Andrei Trofimuk, the total area of oil and gas fields is estimated at 4.2 million square kilometres.

Seven gas and gas condensate deposits have been prospected in the Lena basin, Yakutia, which are estimated at 1,000 billion cu.m. (1,000 c. m. of gas are equivalent to one ton of oil).

Large deposits of "solid gas" have also been discovered in this region. However, geologists are only beginning to explore the mineral wealth of the vast territory from the Yenisei to the Pacific Ocean. This exploration will take years.

The Caspian Lowland (500,000 sq. km.) which is between the Volga and the Ural is considered to be the main region for the development of the gas industry in the European part of the USSR. Here the gas reserves are estimated at 25-30 million million cu. m. The Soyuz gas pipeline built by the CMEA countries on the compensation principle became operational in 1979. It is used to deliver gas from the Orenburg deposit (the Ural basin) to Bulgaria, Hungary, the GDR, Poland, Rumania and Czechoslovakia.

The total gas reserves of the USSR are estimated at 200 million million cu m which are equivalent to 200,000 million tons of oil. These figures speak for themselves.

The USSR's coal reserves are estimated at over 7 million million tons. However, the country's Eastern regions account for more than 20 per cent of coal deposits. The annual output of coal by the open-cast method in the Kansk-Achinsk basin (East Siberia) can be brought up to 1,000 million tons. The use of this brown coal in spite of its low caloric value and high ash content will make it possible to

save large quantities of oil and gas which are the most valuable raw materials for the chemical industry.

Ten thermal power stations with 6.4 million kilowatts power capacity each are to be built in the Kansk-Achinsk basin. Five stations with the power capacity of 4 million kilowatts each are under construction in the Ekibastuz basin (Kazakhstan). In other words, the USSR's energy potential will grow by 84 million kilowatts due to the use of Siberia and Kazakhstan cheap coals.

An extensive program aimed at saving oil and gas has been developed and is being implemented in the USSR. Coal, atomic and hydroenergy will have the biggest share in the country's fuel balance.

#### Growth of Output

The USSR output of oil and gas condensate is to make about 600 million tons in 1979, the coal and gas output about 750 million tons and over 400,000 million cu.m. respectively. The Soviet Union holds the first place in the world in oil and coal output, and the second (after the USA) in gas output. There will be further increase in the USSR's energy production to satisfy the country's demands as well as to supply the world market. Suffice it to say that during the Tenth Five-Year Plan period (1976-1980) the USSR's export to the CMEA countries will make 364 million tons of oil, 90,000 million cu.m. of gas, 94 million tons of coal and coke and 67,000 million kw/h of electric power.

The USSR also sells much fuel to the Western countries. Gas is regularly delivered to Austria, Italy, France and the FRG. Gas deliveries to Japan and the USA are also expected: in June 1978 the USSR, Japan and the USA signed a 25-year compensation agreement on the exploitation of Yakutia's deposits.

Compensation agreements are the most perspective and mutually-beneficial form of cooperation. Exploration of Siberia demands huge, sometimes tremendous investments, because everything must be started from the very beginning in the uninhabited Siberian regions. People have to build towns, settlements and mines in permafrost conditions. However, the most difficult problem is transportation. Two 3-3.5 thousand km long trans-continental/pipelines are built in the USSR every year. This is tremendous work: millions of tons of metallic structures must be buried in the ground, a large number of compressor stations must be built, lands must be recultivated and other measures to protect the environment be taken.

That is why it is profitable for the USSR to share part of the expenses with its partners, who in their turn, derive profit from regular energy supplies. In addition, compensation agreements strengthen mutual trust and play an important part in materialization of detente. Life has already given examples of fruitful cooperation of this kind.

It should be marked in conclusion that the rise of fuel production costs in the USSR has but little effect on the consumers. Gas whose extraction costs have risen several times has been for over 30 years sold to the users at the price of 0.16 rouble per consumer irrespective of the amount consumed. (One rouble is approximately 1.5 US dollars according to the official rate of exchange). The prices for electric power, central heating and hot water have been stable since 1948. It is true that benzine became more expensive in 1978, but even now it costs 3-5 times lower as compared to the prices in many Western countries.

"Backgrounder"



## ANDHRA DISASTER

Swami Someswarananda

The stars are blotted out,  
The clouds are covering clouds.  
It is darkness vibrant, sonant.....  
Wrenching trees by the roots,  
Sweeping all from the path.  
The sea has joined the fray,  
And swirls up mountain-waves,  
To reach the pitchy sky.

...And so it really happened. Rain started from 17 November 1977. It was just a drizzle at first, then slow showers—not uncommon in this coastal region of Andhra. But from the 19th morning the rain began to increase. By noon a strong wind had joined the heavy downpour and changed it into an ominous storm.

Children were at school. Venkat, a fisherman, did not dare to go out in his dinghy, though his brother went to office as usual. By two in the afternoon it was physically impossible to go out. The deafening roar of the storm frightened Venkat—doors and windows seemed to fly away, the roof above seemed only too eager to follow them.

Ramalu was in the field, sickle in hand, weeding his lush crop. At about four in the evening, as he straightened up he saw a tide racing in from the sea as if to engulf his very existence. He climbed up a palm tree, and felt the approach of his last day. The fierce wind was smashing whatever it got on its way—it seemed as if the very sky had caved in on the earth. Soon it was pitch dark all round, and in its midst he saw a bright fire in the sea. Death seemed to have readied even a funeral pyre!

At school the children were crying; they wanted to go back to their parents at home. But the teachers consoled them, asked them not to go out. They told the students they were safe in the school building. Then the

tide came in, scoffing, bursting through the doors and devouring all who were there.

In his house Shyam and his wife stood up on the cot to save themselves from the knee-deep water. The water-level rose. Shyam made a hole in the roof and crawled with his family to the top. But the next moment the wind launched the roof over into the surging waters, and it started to float. Yamuna, Shyam's two-year-old daughter, was wrested out of her mother's hold and washed away. Wave after wave was coming from every direction.

The first warning had come from the Meteorological Department, which had got signals from a weather satellite. On the 17th November it had sent out a warning: a cyclonic storm, centred 900 kilometres south-east of Madras, was changing direction and was heading towards the Andhra coast. Next morning it had sent another warning: the storm was going to be severe. After that it had continued sending calls every now and then. The Army was alerted: government offices started to mobilize all their resources.

Warning of a storm had been given, no doubt, but it brought something unexpected in its wake. First came the storm...next the tide...and then the flood. The storm lashed the seashore at a velocity of 200 kilometres per hour, followed by a twenty-foot-high tide, and as a result an area of 350 square kilometres was flooded.

Kutty, a four-year-old child, was miraculously bobbing with the tide. Water had entered his house, he had heard his mother crying, and then he had fainted. When he came to his senses he found himself caught in a bush. That was on a strip of high land. Kutty tried to find where he was, but could not—it was pitch dark all round. He could hear the sound of fierce winds and the turbulent tide. He

stood up, and cried, 'Amma.' The sound seemed to echo back; but the next moment he fell down—the trunk of a floating palm tree struck him. It was also being carried away by the flood. Kutty tried to stand up once again; he searched for his parents, for his brothers. Nature seemed to him a demon, a black monster with a thousand teeth. When his eyes got adjusted to the dark, he could see some bodies around, many corpses moving away with the tide. He called them, but no one answered. Kutty was frightened—he couldn't understand a thing. Then he found his mother, lying near him, also entangled in the bush. 'Amma', he shouted, and ran to her side on his small legs. 'Amma, Amma, see, I am Kutty, I'm Kutty; Amma see, get up Amma!' He caught hold of her shoulders, he jerked her—yet found no answer. 'Amma!' he cried out again. No answer. Kutty thought she was sleeping; he tried to save her from the howling wind, from the surging tide, from the biting chill. As a worthy child, he tried to help his mother sleep comfortably. 'Perhaps she's a little tired', Kutty muttered. He was only four—he didn't know what death was; as a child he knew only life—life, full of joys, smiles, and toys. He couldn't realize that it was his mother's last sleep, from which she wouldn't wake up. He caressed her, wrung water from her dripping clothes. He was feeling hungry, but wouldn't ask for food. He knew his mother was sleeping;

#### A DAWN, DARKER THAN NIGHT

By 3 a.m. the wind had died down, and the showers had stopped. The next morning it seemed as if nothing had happened. The same sun rose—the same red beautiful sun—its face was so innocent! But the earth was not the same. There was practically no land—everywhere it was water, water, water! There was not a single house, nor a tree nor even a

telegraph post. The government officers who flew over for a survey were puzzled. They had arranged to send asbestos sheets for the broken houses—but where were the houses? They had arranged to restore power—but not a single iron pole could be seen standing. They tried to reach the flooded area—but there were no roads to name, the railway lines were all uprooted with merciless violence. And when they tried to establish contact on the wireless, there was no reply from the other end.

When the army rushed in helicopters, the pilots saw no land to come down on—it was all water. They saw thousands of corpses moving with the tide, hundreds caught in bushes. The trees, stripped of all their leaves, were swimming aimlessly. Hut-tops were floating silently. And with all these there were thousands of cattle—floating, and some trying to swim. The helicopters were hovering slowly, the pilots trying to find if there was even a single man alive to be rescued. They dropped food-packets and water-buckets wherever they thought they found anyone moving—but none was there to receive them. The packets of food joined the bloated corpses, and they all floated together.

—“Prabuddha Bharata”

#### Bulgaria-India Highlights In 1980

1980 will undoubtedly leave a lasting trace in the upward development of friendly relations between India and Bulgaria.

Today the successfully developing friendly relations between the two countries are a convincing proof of the usefulness and worth of good relations between states with different social systems, relations based on the constructive principles of peaceful coexistence.

A lasting and solid base for the consolidation of bilateral friendly relations is the sincere desire of both India and Bulgaria to do their

best to security, to strengthen peace and international preserve and develop detente, and achieve disarmament.

1980 has given a strong impetus to Bulgarian-Indian friendship and cooperation. There is no doubt that the successes and accords reached during the meetings on top and high level will be a guarantee for the future confident march of Bulgaria and India along the path of friendship which brings together two geographically distant countries.

The days from 17th to 27th of February this year turned to be a continuing proof of the active cultural cooperation between the People's Republic of Bulgaria and India, of its wide perspectives of the evaluation of the cultural heritage and contemporary achievements of Bulgaria, of the common wish for broadening and deepening of the ties in the field of culture, education and science.

It was the official visit of Madame Lyudmila Zhivkova, Member of the Politbureau of the Bulgarian Communist Party and Chairman of the Committee for Culture that caused enlivenments. Madame Zhivkova paid her visit at the official invitation by H. E. Mr. S. B. Chavan, Minister of Education and Culture of the Republic of India. She was accompanied by eminent representatives of Bulgarian cultural life as the poet Lyubomir Levchev, President of the Union of Writers, Prof. Elit Nikolov, Director of the Institute for Culture at the Committee for Culture and the Bulgarian Academy of Sciences, Mrs. Vera Gancheva, Director of the "Narodna Kultura" Publishing House and others.

This official visit and the accompanying events—the signing of the new three-year Cultural Exchange Programme, the inauguration of the "Thracian Treasures from Bulgaria" exhibition at the National Museum, the Indo-Bulgarian symposium on Thracology and a

number of other interesting events were the real summit of the celebrations in India for the 1300th anniversary of the Bulgarian State.

Strongly symbolic was the planting of 1300 Bulgarian rose bushes by the high-ranking Bulgarian guest in honour of the jubilee, in the centre of human friendship and perfection to be built—Auroville in South India. Roses were symbolically planted in the garden of the Jawaharlal Nehru Memorial Museum and Library in Delhi, being an expression of the deep respect Bulgarians cherish for the remarkable son of the Indian people, fighter for peace and builder of contemporary India.

The process of strengthening the cultural ties between Bulgaria and India, which now got new lasting impulses, must be viewed at in the context of the overall development of friendly relations between the two countries. The contribution of the First Secretary of the Central Committee of the Bulgarian Communist Party and President of the State Council of the People's Republic of Bulgaria, Todor Zhivkov and of the Prime Minister of India Madame Indira Gandhi to the upsurge of Indo-Bulgarian cooperation is great. The main goals of this positive process are a general better mutual acquaintance and understanding between the two peoples, confirmation of the peaceful cooperation, existing among the countries with different political and social order.

The same is the final result of the meetings Madame Lyudmila Zhivkova had with the President of India, H.E. Mr. Neelam Sanjiva Reddy, with Vice-President Mr Hidayatullah, with Prime Minister Madame Indira Gandhi, with the Minister of Education and Culture, Mr. S. B. Chavan, with the Minister of Information and Broadcasting, Mr. Vasant Sathe, with Minister of State for Education and Culture, Madame Shiela Kaul and others. This lies also in the broad new Cultural

Exchange Programme for cooperation in education, science, culture, radio, TV, health and sports for the period of 1981-83.

The interest in India towards Bulgaria, towards its culture and socialist progress increased those days. A proof of all this was the warm welcome Madame Lyudmila Zhivkova got in India. It was highly expressed at the big press conference in Delhi, at the visits and meetings Madame Lyudmila Zhivkova and the accompanying eminent Bulgarian representatives of cultural life had with different institutions and centres in Delhi, Lucknow and Auroville.

Strongly impressive was the warm, cordial meeting of Madame Zhivkova with the Indian children in Bal Bhavan, in Delhi. A tremendous welcome was given by the hundreds of children, gathered at this festival of childrens talents to Madame Zhivkova, the initiator of the idea for the International. "Banner of Peace" children assembly, regularly held in Sofia, called for the first time in 1979. Along with children from all over the world, participated a group of Indian children.

Great interest was shown towards the "1300 years Bulgaria" and the children's paintings exhibitions inaugurated in the National Museum of Lucknow.

Most beneficial and warm were the meetings Madame Lyudmila Zhivkova had with the leading bodies of the National Committee in India for the celebration of the 1300th anniversary of the Bulgarian State, whose President is Mr. Satyanarayan Rao, M.P., Secretary General of the AICC(I), and with the Association of India-Bulgaria Friendship Societies, headed by its President Mr. R. L. Bhatia, M. P.

Madame Lyudmila Zhivkova left deep impression upon the Indian friends she met with her broad knowledge of ancient and contempo-

rary India, of its culture, philosophy and art. It was with great interest and attention that her statements were followed concerning the Thracian civilisation, the unity of past, present and future in the all-sided and harmonious development of the citizen of socialist Bulgaria, of the flourishing, the democratic character of the Bulgarian culture and education, of the great international recognition which the Bulgarian cultural heritage and achievements got in the world, of the broad perspectives of Indo-Bulgarian ties and especially of the cultural interaction between the two countries.

Interesting and of great value were also the meetings of Mr. Lyubomir Levchev, eminent Bulgarian poet and President of the Union of Writers, whose verses have been translated and published in India, and of other members of the delegation, accompanying Madame Zhivkova, with distinguished Indian writers, like Amrita Pritam, with members of the Indo-Bulgarian Literary Club, with distinguished publishers, with Indian students studying Bulgarian language in Delhi, with translators of Bulgarian literature, whose contribution to the bringing of our two peoples closer are a number of works of Bulgarian classical and contemporary writers and poets, translated into English or some of the Indian languages and published in India.

The visit of H. E. Madame Zhivkova was a highlight in Indo-Bulgarian relations and left deep favourable traces.

The Theosophical Society has member in many countries :

Mr. H. B. Vaishnav was elected General Secretary of the Indian Section for a period of two years. During this past year, he has been occupied with his responsibilities at the Section headquarters, particularly giving attention to the management of the Section's properties situated in various parts of the country,

He was able to visit a certain number of Lodges and participate in the celebration of 100 years of Theosophy in India, which was held in Bombay.

The main event of the year was the Commemoration of the Founders' arrival in India in 1879 and the founding of the Blavatsky Lodge, Bombay. A series of special programmes was held under the auspices of that Lodge culminating in early November with a cemenary programme attended by the International President, Vice-President and Secretary, as well as many other prominent theosophical workers. In the near future, other Lodges in India will have occasion to celebrate their 100th birthdays.

The publication and translation of theosophical books into various Indian languages continued during the year, the most notable work being the release of a Hindi edition of I. K. Taimni's book, *Self-Culture*. A number of study and workers' camps were held in various parts of the Section. The membership showed an increase of 104 from the previous report, bringing total membership in the Indian Section to 9,657. Nineteen lodges were dissolved, but the overall total of Lodges and centres increased from 459 to 462.

—"The Theosophist"



## REVIEWS AND NOTICES OF BOOKS

**SCIENCE OF THE SOUL** by Dewan Ram Parkash  
R. P. Bookwala & Co., 22/51, West Patel Nagas,  
New Delhi 110008 ). —Price Rs. 100.

Metempsychosis, the truth about reincarnation, is too difficult to explain on a scientific, factual basis. Nevertheless, whenever there happens any form of scientific enquiry into the subject, it must, of necessity, be based on Eastern philosophy, the philosophy of reincarnation or, so to say, an afterlife but certainly of this life too—the life of *karma*. To the Easterner it seems perfectly natural that man lives more than one life whereas the Westerner finds the entire idea preposterous, since it is completely out of context with what he has been brought up to believe—contrary of course to his religious faith.

In Mr. prakash's "Science of the Soul" religious philosophy has played absolutely no part. The purpose of his book is not to reaffirm any religious concept but to determine by analysis the existence of the soul and to support the conviction that life does not end at death's door, rather the man does return to continue the cycle of life after life.

The soul is invisible and unknowledgable like God. As your inability to see Him and your falling short with faith in Him make no difference to the reality of His existence, the nature of the soul as being quite invisible and the subtlest possible does no way clear away the truth that every soul is a part of His

Ourselves. It remains segregated as long as it is incapable of attaining the ability to absorb itself into the Whole. Till then the soul is bound to pass through life after life—on this earth as well as in the other world where the man has to be devoid of his present mortal body.

Though apparently it looks that the soul, the subtlest of all—that neither perishes nor gets wounded nor has limbs to lose nor is capable of receiving any effect of torture like sickness or ailment—cannot be comforted in the heaven or put to pain in the hell; and though the human eye, which has searched numerous planetary objects in the vast universe, denies to have seen any planet like the heaven or the hell; the author of the treatise under review believes in the existence of the "hell" as well as the "heaven" and describes them as much invisible as the soul itself and claims to have called a good number of souls during the course of his experiments spread over more than four decades, and to have given them solid bodies to be capable of receiving the comfort and the torture. Through his experiments he brings forth such results as remained hitherto unimagined by the human brain. For instance, an illusion or apparition is more real than reality itself; a bigger circle of illusion presents a comparatively smaller circle placed therein as quite real; past is illusion, present is reality and future is imagination;

tomorrow imagination will turn to be reality and reality will change itself into illusion ; things can be turned into atom and then returned into their real shapes ; relation between the soul and the grosser body is temporary while that between the soul and the astral body is permanent ; though the man loses his body after death, his shape is not lost.

The book is more narrative than academic or theoretic. Very much expressive in the brevity of space, quite digestible even by them who have no link with the subject, it combines in itself a novel way of placing on record the result of long-extended efforts. Intended for a particular purpose, the expression has taken

the form of a unique letter, the one addressed to the writer's deceased wife, Kamla Devi, who did not hesitate to jump, hand in hand with her husband, into an arena of danger in order to bring out the resultant things.

Though, perhaps, the longest letter ever seen, free from the capitulum arrangement, it carries continuity of passage and loses no interest for the reader at any point of connection. The author and his wife have done a remarkable job to making the science capable of seeing things through nothing. The book deserves its place in the libraries of the alma mater.



Founded by : RAMANANDA CHATTERJEE

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## NOTES

Planning in India is directed not merely towards the realisation of certain national income-targets. One of its avowed objects is to secure for large number of people the opportunities of employment and livelihood. Obviously, most of the modern governments have accepted the social-welfare concept as the guiding principle and, naturally, governmental activities are now directed to serve the people in the best possible manner. After the emergence of the General Theory of Keynes, it has been realised that it is the duty of the Government to attain and maintain the maximum level of employment. As a part of social-welfare concept, this ideal has been intimately related to India's planned development.

The First plan was, however, not employment-oriented. It did not contain much reference to the ideal of full-employment,

except in utilising idle labour in the process of economic growth. Utilisation of idle labour-force was, it was contended, a function of greater productivity through increasing capital formation. It was further held that rapid utilisation of idle labour without substantial rise of consumable goods and services would rather precipitate an inflationary crisis. And it was rightly pointed out by the Planning Commission that full-employment was a long-term goal which could only be attained when aggregate investment was stepped up sufficiently.

Yet the Plan contained a 14-point programme which included establishment of Training Institutes, assistance to small industries, spread of education, expansion of conveyance, construction of houses, refugee rehabilitation and so on. But the result was not much significant and, during the First Plan



period, only little more than 45 lakhs of new employment were directly provided.

The Second Plan, with a better realisation of the gravity of the problem, was to be employment-oriented. One of the avowed goals of this plan was to create new employment opportunities. But instead of securing employment—goals independently, the Plan left it as a by-product of investment-objectives due to chronic shortage of capital.

It was estimated that at the beginning of the Second Plan total number of unemployed persons in India was 5.3 million. Taking the rate of growth of population by 2% per annum, it was calculated that 10 million new jobs were to be created during the Second Plan period. To eliminate unemployment problem, then, at least 15.3 million new jobs was necessary. But, at different sectors outside agriculture, the plan expressed its capacity to provide somewhat 8 million jobs within the Plan period. Thus, according to the planners themselves even at the end of the Second Plan, a backlog of about 5 million unemployed persons would remain.

But it is to be pointed out that the volume of unemployment was not adequately taken into consideration nor the employment-targets were at all satisfactory. The planners, while calculating the number of unemployed persons, did not include the alarming number of agricultural under-employed persons who numbered more than two million.

Secondly, it was not shown how many of new employment could be 'revolving' and 'sedimentary'. As the plan offered priority to capital-goods industries, it can now be concluded that the larger portion of the new jobs were revolving in character and was sure to create new problems after the completion of the temporary projects.

Thirdly, it was an enigma to many critics as to how 1.6 million people could be provi-

ded in agriculture which was already fraught with the problem of under-employment.

Fourthly, during the first three years of the plan, it was claimed that about 6 million new jobs were offered. In order to attain the target, it was necessary to speed up the tempo of the plan during the remaining period. But due to unwarranted difficulties, there was a subsequent cut in original outlays of the Plan as the midterm appraisal indicates.

However, taking the figure offered by the Planning Commission itself, it can be shown that the problem deteriorated during the Second Plan and, eventually, the Third Plan started with a backlog of 9 million unemployed persons. This is, of course larger than the original estimates because of two factors :

a) higher rate of growth of population than envisaged earlier, and b) cut to the original plan.

Like all other previous plans, the Third Plan reasserted that full utilisation of the available man-power resources could be achieved after a considerable period of development. Nevertheless, in drawing up the goals, the increasing size of the involuntary unemployment must have influenced the planners and the Third Plan naturally assumed an ambitious size.

On the basis of population census of 1961, it was estimated that the new employment-seekers during the Third Plan would be about 17 million. Of course, the backlog of 9 million persons are to be added to it. The Third Plan took up the impossible responsibility of creating 26 million new jobs, out of which it expressly proposed to offer only 14 million jobs (3.5 million in agriculture and 10.5 million outside agriculture). Thus, assuming that the employment-proposal could be realised, there remained 12 million unemployed persons at the end of the Third Plan.

During the Fourth Plan, it was estimated

that the new candidates would amount to 23 million of which, according to the plan-proposal, only 19 million of new jobs would be offered. Thus, the Fourth Plan officially was to end with 16 million (12 million + 4 million) backlogs.

As a stark reality, our Planning Commission has never embarked on a tangible policy to find out the actual number of unemployed persons in India. As a matter of fact, a planning pre-supposes the thorough and comprehensive survey of the different aspects of the economy. But our Planning Commission has depended upon the reports of the Employment Exchanges and periodical estimates of the National Sample Survey. Preparation of targets on the basis of such reports can never be dependable, because in a country like ours only an insignificant portion of the idle labour-force register their names with the Employment Exchanges. Moreover, reports of the National Sample Survey prepared on its survey on some chosen cities of India can only help us to appreciate the trend, but hardly offer a reliable picture of the mounting problem.

Our Planning Commission has failed to realise that the problem has been accentuated by the higher rate of population-growth than originally envisaged. While population increased by 21.64% during 1951-61, the rate of growth has been 24.60% during 1961-71. But national income has, during these years, increased very slowly and sometimes it has almost been stagnant. Such a static economy can hardly offer the employment-opportunities to an expanding population.

The Planning Commission has emphasized the need of the capital-goods industries during the Second Plan. Though the imbalance has

been corrected subsequently, we have not yet recognised that the peculiar factor-endowment in underdeveloped countries required the development of labour-intensive methods of production.

Rapid development of cottage and small-scale industries would have offered a larger number of jobs in the country.

Moreover, the larger portion of new employment in the capital-goods sector is 'revolving' and not 'sedimentary'. Thus, after the completion of such projects, an alarming labour force is to be provided elsewhere. But it is significant that the Planners have never differentiated between these two types of unemployment.

During every Plan, however, they have proposed to absorb a given number of unemployed persons in agricultural sector. But this sector is admittedly over-populated. And, hence, any scheme of scientific farming require a transfer of under-employed labourers and hence an influx of new persons in agriculture is not practically feasible.

As a matter of fact, the expansion of industrial sector is the only way out. The problem is now insurmountable because of the bottlenecks in industrial sphere. Due to shortage of raw materials, restriction in import, increased labour-costs and other reasons, the prospect of the industrial sector is now very bleak. This is why, since the emergence of Panning-era, the problem of unemployment is fast deteriorating and, paradoxically, with increasing capital-outlay, the number of unemployed persons is rising through years.

## RECOGNITION OF ROLE OF OPPOSITION— FIRST MOTION FOR RESCISSION IN INDIA

Dr. RANAJIT BASU

A motion is inadmissible if it revives discussion of a matter which has been discussed in the same session. This rule against repetition is a general rule which does not apply to the case of open rescission of a previous decision of the House.

An event first of its kind in the history of the Indian State Legislatures was a motion for rescission which was admitted by Mr. Speaker Saila Kumar Mukherjee.(1) By this, the role of opposition, was recognised. The opposition parties declared that on the next day due to a hartal scheduled to be staged they would remain absent from the House, but on the next day in the absence of the opposition parties the West Bengal Premises Tenancy Bill, 1956 was passed and also the consideration motion regarding the West Bengal Panchayat Bill, 1955 was passed. Leader of the Opposition gave notice for rescission motion, for reconsidering the said two bills. Mr. Speaker Saila Kumar Mukherjee allowing the motion in a long and learned ruling observed: "...It is a rule of general application in all parliaments that no question shall be offered that is substantially the same as one on which a verdict has already been given by the House. This rule, however, applies only when a question substantially the same as one on which a previous decision is given is proposed. This rule does not apply and has not been applied to the case of an open rescission of a previous decision of the House; because a motion that a decision be rescinded cannot be said to be the same as, for example, that a bill be passed. And May has expressed the same

proposition in the following terms: "But the practical inconvenience of a rigid rule of consistency especially where the House as a whole wishes to change its opinion has proved too great for a body confronted with the ever changing problems of the Government; and the rule prohibiting reconsideration of a decided question has come to be interpreted strictly according to the letter so as not to prevent open rescission when it is decided it is desirable." ( Vide May, 15th Ed., p-395 ).

"No less a person than the late Lord Asquith, the then Prime Minister, said in moving a motion for the rescission of a previous decision.

"Any other rule or law would really reduce the House to a condition of almost ludicrous impotence. To say that this House is not able, if it is so minded, under any circumstances whatever, to rescind a resolution which upon reconsideration it thinks ought not to have been passed, is to deny to the House the first quality of a really deliberative Assembly."

"Asquith goes on to cite two previous precedents in which the House of Commons had rescinded its previous decisions taken during the current session once, in 1834 and the other in 1864. Asquith also points out that there is no distinction of any sort or kind between cases of resolutions strictly so-called and motions passed during the course and in relation to the operation of a Bill. This happened in 1912 and the motion that was moved by Asquith was: "That the decision of this House on the amendment moved on

..... by.....by which it was proposed to insert certain words in the Government of Ireland Money Resolution as reported to the House be rescinded."

"This related to the Government of Ireland Bill ( See Partly: Debates, 1912, Vol. XLII, I Col. 2003 )."

".....Redlich in his "Procedure of the House of Commons", Vol.III, states the same proposition in the following terms :

"It is necessary finally to refer to one principle which is of vital importance to the course of business and to the whole procedure of the House. A motion or a bill on which the House has given a decision may not be brought before the House again in the same session. The rule is of great importance from a constitutional standpoint. It protects the judgment of the House on any point from being attacked in the same session as that in which it is given and thus provides for some amount of stability in legislation. To a certain extent it is analogous to a rule of law which prevents res judicata from being tried over again."

"He goes on however to state "The rule has important practical results in the not impossible event of its being absolutely necessary to reconsider some decision at which the House has arrived. If the decision is positive in form, the rule causes no difficulty ; the direct negative ( a motion to rescind ) is technically a new matter." ( Redlich, Procedure of the House of Commons, Vol. III, p-36 ).

"The same practice also prevails in the House of Commons in Canada ( Beauchesne's Parliamentary Rules and Forms, para-317 ).

"A motion for rescission of a resolution or other vote of the House is also allowed in the other Legislatures, e.g., Newzealand ( Standing Order 114 ), New South Wales ( Standing Order 115 ). This is also the

practice in all the Commonwealth Parliaments."

Lastly he said, "I do hope that the House will come to an agreed decision on the motion."(2)

Then the motions were unanimously agreed to.

This decision has greatly influenced many decisions in later years. It has been observed that in the absence of the opposition the House has deferred into sitting or delayed in taking any decision or in raising questions. But there a distinction has been made between absence of Opposition in a particular day and walk-out of Opposition under protest. As Mr Speaker Basu puts it : "On the day of the hartal I postponed taking up this bill. Yesterday after Hon'ble Members left the House under protest, whatever may be the reason, the Chair cannot have the House adjourned because one party, may be the majority or minority, had left under protest. But still as I felt that some scope should be given to the Hon'ble members, I have not concluded the rest of the portion of this Bill yesterday and I have adjourned the matter."(3)

Although in some cases, the progress of the Bill was retarded for some time for the walk-out of the Opposition, but the system of adjournment for walk-out was not always followed. But in case of hartal or other things like this, this system was followed in the case of major bills or business.

On 17.3 1964 which was a day of general strike the members of the Opposition Group absented themselves and as such the Minister for Parliamentary Affairs having requested the Chair to postpone the day's work, his request was acceded to.(4)

On 17.2 1966 while introducing a Finance Bill, the mover ( Finance Minister ) himself having requested for keeping the Bill in abeyance, the Speaker acceded to his request

for discussion on the Bill in presence of the Opposition Members, though two other Bills of lesser importance were passed on the same day in the absence of the Opposition Group ( )

Although the 1966 Budget Session was concluded amidst interruptions and boycott by the Opposition Group and in spite of the Government's intention to introduce a few Bills, Mr. Speaker, K. C. Basu, declined to continue the Assembly Session without the Opposition Group (6) It is a fact that without financial business transactions it is extremely difficult to carry out the functions of the State. There is a provision in our Constitution that the Legislature can not remain closed for more than six months.

‘Although the Queen may determine the period for calling Parliaments,’ as May expressed, ‘her prerogative is restrained within certain limits, as she is bound by statute to issue Writs within three years after the determination of a Parliament, while the practice of providing money for the public service by annual enactments renders it compulsory for her to summon Parliament to meet every year.’ (7)

Hence Mr. Speaker, Shri Basu, has allowed matters relating to the Budget to be passed in the Assembly without any Opposition Group as rightly as he has disallowed other legislative business and in these he has followed one of the fundamental principles of Parliamentary Democracy.

Subsequently the Presiding Officers of the Legislative Assembly and the Legislative Council did not consider it necessary to stop the Bill on the ground that the Members came and walked out before the Bill being passed nor did they consider rescission to be necessary in such a case. (8)

In the absence of the Opposition, the proceedings of the House remained un-interru-

pted generally in Bihar Legislative Assembly, Andhra Pradesh Legislative Assembly, Assam Legislative Assembly, Gujarat Legislative Assembly, Haryana Vidhan Sabha, Jammu & Kashmir Legislative Assembly, Karnataka Legislature, Madhya Pradesh Vidhan Sabha, Manipur Vidhan Sabha, Meghalaya Legislative Assembly, Nagaland Legislative Assembly, Orissa Legislative Assembly, Punjab Vidhan Sabha, Uttar Pradesh Legislative Assembly, Goa-Daman & Diu Legislative Assembly, Mizoram Legislative Assembly and Andhra Pradesh Legislative Council.

So far as Himachal Pradesh Vidhan Sabha is concerned, if a Bill is being considered and the Opposition Members happen to be absent or the Opposition stages a walk-out then the discussion on the Bill is held even without the presence of the Opposition in the House. But it has been seen that the walk-out is of a temporary nature and as soon as discussion is resumed, the Opposition members have always been present.

In Maharashtra Legislature generally Bill is not taken up nor any other discussion held without opposition party. (9)

Rescission motion was allowed for the second time in West Bengal on 3.7.1967. (10) On 27th June an important Bill inter alia was accepted without any discussion thereon though the Opposition was present as there was a pandemonium. The rescission motion of the Opposition Party was allowed when they wanted an opportunity to discuss about ‘The Calcutta National Medical College and Hospital’s Bill and thereafter the date for discussion on the Bill was fixed on 8.7.1967.

It has already been stated that West Bengal is the first State Legislature in India to allow rescission motion. After that a few States have allowed such motions :

In 1957, there is precedent in Madras Legislative Council wherein such motion was

allowed.

In February, 1974 in the Maharashtra Legislative Council a motion for rescission was allowed to be moved in respect of a resolution passed earlier by the House under Article 252 of the Constitution.

On 16.1.1975, Punjab Vidhan Sabha allowed to rescind their early decision of that day only. (11)

On one occasion, in House of the People, to enable the House to reopen discussion on certain clauses of a Bill which had been adopted by the House earlier, the rule of repetition [Rule 93 (3) of L. S. rule] was suspended. It appears that such a course, that is suspension of rule, was adopted in the Lok Sabha in connection with the Constitution Seventh Amendment Bill in December, 1955. The reason why substantially identical motions are not allowed to be made during the same session is that there may be contradictory verdicts of the House with regard to the same matter. If the rule is suspended, and such motions are allowed to be made, the result will be the same i.e. two verdicts contradictory to each other will remain in the Journal. The proper course in such circumstances would be to rescind the previous decision of the House and to take up the subsequent motion as adopted in West Bengal in 1956 and in 1967.

By this decision i.e. allowing motion for rescission the importance of the role of opposition in parliamentary democracy has been admitted. The opposition is an essential thing like one wheel of a two-wheeled carriage. Just as a carriage with two wheels cannot move with only one wheel, so parliamentary democracy cannot move without the opposition party.

Earnest Barker has correctly pointed out

that Parliamentary Democracy is governed by discussion and consultation.

We are tempted to quote Sir Jennings : "Democratic government.....demands not only a Parliamentary majority but also a Parliamentary minority.....If there be no Opposition there is no democracy.....His Majesty needs an Opposition as well as a Government." (12)

It would not be out of place to remember what Herbert Morrison observed in "Government and Parliament" ; "The duly elected majority must rule ; but the opposition has its rights and duties. The Opposition has been elected by its supporters to put their point of view in Parliament. And it is in accordance with the spirit of our Parliamentary Democracy that the Government should be prepared to listen to and to consider Opposition arguments and representations, for our belief in government by majority certainly does not mean that majority should act in an arbitrary spirit."

West Bengal Presiding Officer has thus been first pioneer State in India in evolving this democratic rule whereby opposition a vital part of parliamentary democracy can have adequate role to play.

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## THE CONSTITUENT ASSEMBLY OF INDIA

NIRMALENDU BIKASH RAKSHIT

A democratic constitution is, normally, enacted by the Constituent Assembly consisting of the popular representatives. This is happened also in India. The constitution has been emanated by the constituent Assembly duly constituted to fulfil the task.

There had, however, been a persistent demand for such an Assembly for a long time in India. It was during First World War that a few advanced nationalist leaders demanded that the people of India should be given the right of framing a constitution for themselves.<sup>1</sup> No doubt, the idea of a constituent Assembly was not prominent in such demands. But the demand of a new constitution was obviously an aspect of the right of self-determination.<sup>2</sup> It was felt that Swaraj was not be a free gift of the British nor will it be declaration of India's full expression. Thus, the idea of a Constituent Assembly for the making of the constitution began to take a definite shape.

In 1924, The Swarajist Party demanded that a Round Table conference or Convention be convened for recommending a scheme of constitution. But, perhaps, it is M. N. Roy who was the first to put forward the demand for constituting a constituent Assembly. The idea, however, did not go beyond the stage of an isolated suggestion. In 1933, Congress working Committee took up the issue and urged for such an Assembly.<sup>3</sup> Jawaharlal Nehru succinctly observed that the government could not deprive the people of an Assembly. According to him, Congress stood for democracy and liberty and, hence, it must uphold the case for a Constituent Assembly

which will frame the Basic Law for the nascent India.<sup>4</sup> The reaction of the Government to such demand was, however, a reflection of its essentially imperialistic attitude. In its Faizpur Session of 1936, the Congress was, however, much more vociferous and the demand was pronounced with unprecedented vigour. And, naturally, the government also continued its conciliatory policy.

The World War and its resultant tension made the issue a burning problem and it seemed that a Constituent Assembly was in the offing.<sup>5</sup> The Government involved India in the War without having consulted with the elected legislature and, eventually, Congress cabinets in the provinces resigned.<sup>6</sup> The Congress passed, in September, 1939, a resolution which included a strong demand for setting up of an Assembly to enact a constitution for the people. Even Gandhi expressed his earnest desire for it and he claimed that he was, by them, more enthusiastic than Nehru.<sup>7</sup> Obviously this statement reminds one the bold assertion of Nehru who had claimed, as the President of Lucknow session, that independence must come by means of a democratic Constituent Assembly.<sup>8</sup>

But the Government intended to perpetuate its hold over India and soon vague statements were being issued from the highest circles. Practically speaking, only some minor concessions were made and the basic issue were relegated to the future. Thus, the deadlock continued for a long time.<sup>9</sup> In October, 1940, Congress launched its individual civil disobedience movement.

But the War in the Asian theatre turned



against the Axis power after the Japanese onslaught and, hence, the need of Indian Co-operation was essential. Sir Cripps came to India with a compromise solution. Though he failed, it was now realised that the creation of a Constituent Assembly was no longer in the oblivion.<sup>10</sup>

Though the substance of the demand for an Assembly was accepted in the 'August offer' of 1940, the Cripps' proposal went a step further and laid down the principles according to which it was to be set up. But, in reality, the Assembly came out on the basis of the Cabinet Mission Plan. At first, the Assembly was formed to enact a constitution for undivided India and the Provincial Assemblies were to elect it. The Muslim League refused to join it and, ultimately, the country was divided in order to concede the demand for Pakistan. In 1947, Indian Independence Act was passed and two Separate Constituent Assemblies were set up. Each of them was made sovereign body and was authorised to frame any constitution it pleased.<sup>11</sup>

Thus, our constitution has originated in the Constituent Assembly consisting of the popular representatives. It has followed the democratic method which has been popularised by other countries.

### LEGAL ORIGIN

Some critics, however, seriously take a different view. Dr. D. N. Sen,<sup>12</sup> for example, has held that the constituent Assembly which has framed our constitution was itself a creature of the British Statute and that it could not claim that it was the product of the people of India. In this sense, it seems, the legal source of our constitutions is the Indian Independence Act, 1947, by which the constituent Assembly itself was set up.

In order to arrive at a dispassionate conclusion, we have to examine the legal status

of the constituent Assembly. India's persistent demand for the setting up of a constituent Assembly was conceded by the British Parliament in the Cabinet Mission Plan of May 16, 1946. Under this Plan a constituent Assembly was formed for United India consisting of 381 members. Its proceedings were not, however, attended by the members of the Muslim League who stoutly demanded for the partition of India.

Apart from the question of sovereignty, it had no legal standing until the enactment of the Indian Independence Act, 1947. The British Parliament reserved to itself the constituent power and it was agreed that when the constitution was ultimately drawn up, it would be accepted by His Majesty's Government in accordance with a Treaty Signed with the constituent Assembly.

But, Mr. Clement Attlee, the Prime Minister of England announced in the House of Commons on June 3, 1947, that the decision to set up two Dominions altered the whole situation. To quote him: 'It has become necessary to provide for the legislatures for India and Pakistan as from the 15th August and these legislatures, besides having general legislative powers, must have also constituent powers.' The Indian Independence Act was, accordingly, passed and two separate constituent Assemblies framed the respective constitutions for the new Dominions.

Thus, with the divesting of constituent powers by the British Parliament, the Constituent Assembly became a sovereign body and, practically, a post-facto validity was accorded to a tentative body.<sup>13</sup> It underwent a radical change—from cabinet Mission to Indian Independence Act—and became a statutory sovereign body with plenary powers to draw up a constitution as it thought fit.<sup>14</sup> It was now competent, moreover, to repeal any act of the British Parliament, including the

Indian Independence Act 15. Thus, the sovereign character of the Assembly was no longer in doubt. It was really the supreme authority.<sup>16</sup>

Dr. Wheare<sup>17</sup> pointed out, years ago: 'Most of the constitution in the countries of the British Commonwealth owe their legal validity to the fact that they were enacted or promulgated either by the parliament of the U. K. at Westminster, or by the Queen-in-Council or under the authority of one or the other of these two bodies. But, the Indian constitution was entirely the work of the representatives of the Indian people acting through a sovereign body. Thus, as G. N. Joshi<sup>18</sup> puts it, the real source and legal basis of the Indian constitution is the people of India.'

#### PEOPLE'S CONSTITUTION

It is held that the Assembly did not derive its sovereign character from the people. Though the original congress-demand was for an Assembly elected on the basis of adult suffrage, the electoral rolls were prepared on the basis of the restricted franchise of the Act of 1935 under which only 35% of the people took part in the polls.<sup>19</sup>

Secondly, Dr. Dash<sup>20</sup> observes, the electorate had no idea at the time of provincial elections that the provincial legislatures would have to discharge an additional, yet a preponderant, task of electing the members of the Constituent Assembly. The people had, therefore, no voice, in legal sense, in the business of the composition of the Assembly.

Its composition, further, was profoundly changed as the representatives (mostly nominated) from the former princely states were included.<sup>21</sup>

According to Dr. K. V. Rao<sup>22</sup>, the Assembly treated the process of the making of the constitution as its own private affair. Sufficient scope was not given, he continues, for

public discussion and no attempt was made to ascertain and assess public preferences. Dr. Rao thinks that while adopting it, the constitution could have been submitted to a sort of referendum, at least to the voters of the provincial election.

Thus, some people have expressed doubts whether such an Assembly could claim popular representation and enact a constitution on behalf of the nation.

Some publicists, however, have proved that if popular sanction be the fundamental basis of any constitution, then Indian constitution can legitimately claim it. As Dr. M. V. Pylee<sup>23</sup> observes; 'The circumstances under which the constituent Assembly came into being will show that it was impracticable to constitute such a body in 1946 with adult suffrage as its basis'. Similarly, D. N. Banerjee<sup>24</sup> has opined that preparation of electoral rolls on the basis of adult suffrage 'would have entailed a considerable delay—a delay which might prove dangerous in many ways in those days'. The constitution was not submitted for a referendum for various reasons: first, to conduct a nation-wide referendum involving some 180 million voters was a task beyond administrative and financial capacity of the country.

Secondly, as Dr. Pylee<sup>25</sup> rightly observes, the effect of such a referendum was soon provided by the first General Election of 1951-52 conducted on the basis of adult suffrage. In that election the political parties that stood for scrapping of the constitution once they returned victoriously, lost it pathetically. Moreover, almost every member of the Constituent Assembly who stood for election was returned in the polls with overwhelming majority. Thus, the first and subsequent elections, as D. N. Banerjee opines, indirectly established, beyond doubt, the acceptance of the constitution by the

people of this country. Today none will challenge what Dr. Ambedkar said :

'I say that this preamble embodies what is the desire of every member of the House, that this constitution should have its root, its authority, its sovereignty from the people. That it has.'<sup>26</sup>

The phrase, 'we the people of India', shows, further, that the authority of the governments is derived from the people. The powers which are given to the governments have originated in the people as a whole. The source is an indivisible unity—and not the states or any section of society or the former rulers of the states.

#### PROCEDURE OF ENACTMENT

Dr. Ambedkar rightly claimed that the constitution was framed by the Assembly on behalf of the people of India. The term 'We the people' was, he maintained, borrowed from the American Preamble. The American constitution was, however, prepared by a much smaller body and if they could have proclaimed it on behalf of the people, it was more appropriate for the Assembly of India to do so.<sup>27</sup>

The Assembly worked in a most democratic manner. It appointed a Drafting Committee to prepare the constitution and the latter did its job well with the assistance of different sub-committees. The Draft was placed on Nov. 4, 1948 and after three readings, was accepted by the Assembly.<sup>28</sup> As a matter of fact, the Draft was considered by the Assembly Article by Article and, eventually, the Assembly took more than a year (26th Nov. 1949) to adopt it. The President gave the fullest opportunity for considering every details. So, the constitution was actually the result of heated discussion and long debates.<sup>29</sup> Altogether, 7635 amendments were tabled in the Assembly and, actually, 2473 of them were

moved, discussed and disposed of. Dr. Pylee<sup>30</sup> rightly observes : 'This alone should show the manner in which the Assembly conducted its business. Discussions was encouraged to the maximum. There was great tolerance of criticism and no impatience with long drawn-out debates, no attempt to hustle through, no endeavour at imposition. It was a full-fledged democratic procedure of which Indians can be proud.'

It is also to be remembered that nearly 82 new articles were inserted and 220 old provisions were simply scrapped off. In the case of nearly 120 Articles, the original phraseology was materially changed. In fact, there was not a single word in the Draft which did not receive the attention of the critics. Even punctuations received due notice from the vigilant members, particularly Naziruddin Ahmed.<sup>31</sup>

So, it can rightly be claimed that the Assembly worked democratically and that it had no axe to grind.

#### LARGER ASSOCIATION OF THE PEOPLE

As pointed earlier, the Assembly came out by an indirect election because prevailing political conditions were not conducive to the country-wide national franchise.<sup>32</sup> The makers of the constitution were also conscious of the limitations of the Assembly. This is why, they adopted a procedure for a larger association of the people in the making of the constitution. The Draft was sent to the Chief Justice of India and the Chief Justices of the High Court inviting their criticism and suggestions. Ministers of the Central Government were also properly consulted. The draft was, finally, accepted after prolonged criticism and consideration. Meanwhile sufficient opportunity was given to the public, press and legislators to discuss and focuss public opinion.<sup>33</sup>

As a matter of fact, a large number of criticisms and suggestions were received. They were examined by Sir Rau, the Drafting Committee and Special committee. Some of the suggestions were actually accepted and necessary amendments were henceforth made. The Draft was also considered by the Assemblies of Bombay, Central Province, West Bengal, Bihar, Madras and E. Punjab. Besides, various suggestions came from the eminent persons like J. P. Narayan, A. C. Gupta, and others. Suggestions were also received from members of the Calcutta Bar, Bihar Lawyers' conference and the various associations of Indian merchants. Sir Rau paid special attention to them and, eventually, important modification came within the pages. Changes regarding presidential assent to Bills and those relating to citizenship were made on the basis of outside criticism.

Thus, there were democratic participation of the people in the making of the constitution.

### CONSENSUS OF OPINION

The Indian constitution reflects the noble spirit of tolerance and broad-mindedness. As a matter of fact, great effort was made so that the provisions be acceptable to all. The decisions were not taken by majority votes, but sincere efforts were made to come to a common understanding.<sup>34</sup> Thus, the rights of the minorities were guaranteed without any biased opposition. The principle of religious toleration guided the composition of Chapter III of the constitution. The Directive Principles were too general to suit any ideology. The right to property was accepted but there was no compromise with Capitalism, because the scope of acquisition was there. The Republic was created but it remained a member of the commonwealth and even the Rajpramukhs found a place in the constitution.

The wordings of the oath have been carefully chosen in order to accommodate the religious belief of the various incumbents.

So, it can emphatically be claimed that our constitution, is an embodiment of democratic toleration and compromise. It is, practically, the creation of a general consensus.

### REPRESENTATIVE BODY

It has been held that the constituent Assembly was, in reality, a congress-Assembly.<sup>35</sup> In one sense, it is true. Congress captured, initially, 69% seats of the Assembly and after the partition of the country, the percentage rose to 82. But this is not all. Even before the election, Congress as a party, adopted a broad outlook which has remained a rare example in the known history. As Pylee observes, 'Although the Congress party could nominate its own party-men for every possible seat in the Assembly and win almost everyone of them, they did not adopt such a narrow-minded course of action. On the contrary, they were keen on bringing into the Assembly men of ability, integrity and standing whatever their political background.' Thus, there were a large number of non-party-men in the Assembly.<sup>36</sup>

No doubt, such broadness of mind is unprecedented in the political arena. Though the provincial congress committee had a free hand in nominating the candidates, they were to see that (1) eminent persons, irrespective of political colour, were returned and (2) the minority-communities were properly represented. In fact, though the congress dominated the Assembly, other parties and non-partisan intellectuals were treated in a unique manner. Thus, A. K. Ayyar, N. G. Ayyanger, Ambedkar, Jayakar, Santhanam, S. N. Sinha were elected without contest. K. T. Shah, Jayakar, Ambedkar and a few others came on Congress-ticket. Tej Bahadur Sapru and Shyama

Prasad Mukherjee were elected on Congress nomination though they belonged to Liberal Party and Hindu Mahasabha respectively. Md. Sadulla and B. N. Mitter—two members of the Drafting committee—were not congressmen, the former was a representative of the Muslim League and, the latter, an independent. Sir Rau, the adviser, was, neither a partyman nor a member of the Assembly.<sup>37</sup>

Of course, The Communist Party, Hindu Mahasabha and the Socialists did not take part in the election for different reasons. Communist party did not believe in constitutional methods and remained outside. But there were others to uphold Marxian principles. The Socialists were, subsequently, interested in the Assembly-affair. But at that time, the leadership was changed and, hence, the party could not get in. Yet there were a member of persons who championed socialistic cause. Hindu Mahasabha, as a party, was absent, but there were three ex-Presidents of the party who came on Congress-tickets. Moreover, some congressmen, like Tandon, could ably represent the conservative mentality of the Mahasabha.

From another point of view also, the Assembly was a fully representative body. Ambedkar, the chief-spokesman of the Scheduled casts Federation, was the Chairman of the Drafting Committee. The Christians were represented by H. C. Mookherjee, the Vice-President of the Assembly. Frank Anthony was the spokesman of the Anglo-Indian. The Adibasi leader, Jaipal Sing, was there and H P. Modi and D. P. Khaitan represented Parsi and Marwari communities. The Sikhs also had there representatives Krishnamachari, Ramaswami Mudaliar, Madhava Rao and B. L. Mitter were the stalwarts from the native states.

There were able lawyers like Alladi and Munshi, retired judges like Bakshi and P. K.

Sen, retired Civil Servants like Gopalswami Ayyangar and Kamath, eminent teachers like H. C. Mukherjee, Radhakrishnan and K. T. Shah. There were noted women representatives like Vijayalakshmi Pandit, Durgabai and Sarojini Naidu. Thus, on the whole, the Assembly was a representative body where all shades of opinion and interests found proper place.<sup>38</sup>

It is also to be remembered that the Congress had an overwhelming majority, because it was the national organisation. As a party, it could, by itself, represent the country as a whole. As Nehru aptly observed: 'The Congress has within its fold, many groups, widely differing in their view-points and ideologies.<sup>39</sup> Thus, the radical, conservative, socialist, secular and all other shades of opinion were assimilated in this party and when it dominated the Assembly, it simply represented different aspects of national life.

### IMPARTIAL CONSIDERATIONS

These members worked as a unit and the congress did not impose its will upon others. Thus, inspite of its unmerited advantage, Congress did not show any sign of self-aggrandizement. Men from different groups and interests were included in different committees. Significantly enough, out of the seven members of the Drafting Committee, only one belonged to the congress. And, moreover, Dr. Ambedkar, a non-congress leader, was elected its Chairman.

Dr. Ambedkar has rightly been acclaimed as the 'Father of the Constitution'. His role in drafting the constitution was unique.<sup>40</sup> But, obviously, he went into the Assembly as a 'Protestant'. He was a relentless opponent and uncompromising critic of the congress in its policies towards his community. But when his membership was cancelled by partition,

Congress sent him on its ticket and elected him the Chairman. Dr. Prasad, the President, was an ardent congressman, but his decisions were always just and impartial.<sup>41</sup> Sir Rau's opinion was always valuable—but he was a non-partisan outsider.

As pointed out earlier, the Congress did not dominate the Assembly by its numerical majority. Decisions were taken in a democratic manner and the congress leaders always sought consensus and compromise. Most notably, Congress did not issue any whip on its members regarding voting and hence party-discipline could not over-awe its members.

In reality, members like Kamath, Deshmukh, Sidhwa, Saksena, Thakurdas Bhargava, K. T. Shah, and K. N. Kunzru were rebels in the congress. They raised ideological questions and, often, perturbed the Drafting committee. Their suggestions were hardly accepted, yet they characterised congress leniency. Kamath, Saksena, Shah and Naziruddin Ahmed formed, as it were, the opposition of the Assembly and they moved, with unending vigour, numerous amendments. Then, there were other members to influence the drafting. Jayakar, Mehboob Ali Beig and Taj Mahal Hossain's suggestions often modified the original scheme of the Draft even in the face of congress' opposition.<sup>42</sup>

The Drafting Committee itself was not rigid in its attitude. It was always prepared to welcome suggestions for the improvement of the Draft and, practically, many of the provisions were revised several times so that they be acceptable to the House. It was so flexible in its attitude that Naziruddin Ahmed called it a 'Drifting Committee'.

#### CONGRESS LEADERSHIP

There were differences in the working of Congress Party and Congress Assembly party. The sittings of the Congress Assembly Party were open to all. Non-congressmen like

Dr. Mathai, Ambedkar and S. P. Mukherjee attended such meetings and took part in the deliberations. Thus, often the members could sink their differences outside the Assembly by open discussions and personal broad-mindedness.

Moreover, congress-leadership could not stand as a solid phalanx. Patel, Azad, Nehru and Prasad were the chief personalities of the party and they formed, in Austin's word, 'Oligarchy'. But they could not see eye to eye on various matters and eventually, sought the support of other members, including non-congressmen and even the Independents.

Thus, there were times, when the shoe was on the other foot—when, in search of workable, lasting agreement, the oligarchy retreated from its position to meet the mood of the Assembly.<sup>43</sup> Often Dr. Prasad adjourned the House so that an agreement could be reached outside by frank discussion and wise compromise.

#### CONCLUSION

Thus, in spite of its organisational defects, the Assembly was a democratic body and it worked democratically. The constitution is, then, the product of the 'Permanent Will of the Nation'. No doubt, the Congress assumed the leading role in its making, but the participation of the nation is an objective fact.<sup>44</sup>

In modern times, the American constitution-making has profoundly influenced others and, with its inspiration, the Constituent Assembly of other countries drafted, on behalf of the respective nations, their constitution. This is what has happened also in India.<sup>45</sup> Thus, today none can deny that the people of India have, through their Constituent Assembly, expressed their sovereign will.<sup>46</sup>

National independence in 1947 offered a rare opportunity to the people of India to frame a new constitution. They took up the

opportunity and, through the Assembly, enacted it with new hopes and dreams.<sup>47</sup> It would be unfair to brand it as a party-document. It is, really, the creation of the nation and, that is why, it has a liberal spirit in its entirety.<sup>48</sup>

No doubt, the Assembly had compositional defects.<sup>49</sup> But all its shortcomings were overshadowed by other factors. It reflected, in reality, true democracy and its creation, i. e. the constitution, is the democratic document. This is why, today nobody can seriously challenge the popular sanction of the constitution.<sup>50</sup> From all considerations, it is a popular constitution. It has been enacted in the Constituent Assembly where the most influential party of the time secured overwhelming majority. But, curiously enough, it did not impose its will over other members.<sup>51</sup> Thus, the Assembly represented Permanent Will of the Nation and the constitution emanated from it.

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# A NEW INTERPRETATION OF THE VEDIC TRADITION AND ITS DIFFUSION IN THE BENGALI FOLK CULT WITH SPECIAL REFERENCE TO THE PURNAS PROLEGOMENA

KSHETRAMOHAN MUKHOPADHYAYA

## SECTION—I

The folk mind is marked by flexibility which lends itself to the shaping force of time.

Time does not change, what changes is the mind of the folk. Not that, we say this at the instance of Virginia Woolf who made the observation in the year 1911, we simply state a basic truth.

The folk, as we have attempted to define later, have the power to respond to phenomenal changes. And such power is reflected in the process of adaptation as well as in the end-product (of temporal nature) of such adaptations. The process and the product of such adaptations may be either crude—unsophisticated, or tutored—sophisticated. The process is a working between two polar fields of (some times) opposing traditions—local and alien—little and great—universal and local Sanskrit and primitive; and the result is a diffusion of either of the traditions—from great to little on the vice versa manifesting itself in habit, behaviour, mental attitude or set up, finding expression also in oral or written material appealing to popular minds.

Because the conditions are varied, like natural devastations, war, travel, trade, foreign occupations or the like under which these adaptations are precipitated; the changes overpowering or influencing local condition are material—a heap of disjointed material—and in it a few fragments tend to cohere with the local condition or with habits or attitudes

existing locally, uniting them together; the fusion survives and enters the local condition assimilating them to itself in course of time. This chain is the tradition geared to the wheel, representing the locality, tethered by the basic habit and nature of the people which had developed under the influence of the surroundings and the atmospheric conditions of the place. India being included in the torrid zone, nature is here prodigal as regards seasonal rain, helping the growth of vegetation. This gave rise to the worship of the god of storm and water—India and Varuna in the Indor—Aryan pantheon.

Thus the worship of the storm god, etc., was a popular tradition in the vedic age and hymns offered or sung in praise of the gods, be they recorded in writing (as in the available vedas) or not, comprise the folk—literature of those days. Rain watering the pasture land helped fecundity (of the cattle in the vedic times), the importance and the usefulness of the rain would naturally elicit eulogy from popular mind.

Offering of oblations to the fire has also the same reason behind. Man is a product of nature—nature's malign aspect would cause terror and its beneficent manifestations would similarly call forth devotion among the people.

We find in these spontaneous responses among the common people to the world of Nature what we may call the foundation of a

folk tradition.

In our view, this attribute of popularity of the tradition is the chief criterion for estimating the element of folk material. A question may arise if the theme or the material of the tradition is only to be taken into consideration while classifying (the magnitude!) or judging the nature and character of the tradition—the answer will be in the negative. Both the theme and the language may answer our purpose and we may well go by the standard of a popular appeal as the decisive element for our answer. A highly subtle philosophical theme may find a place in the popular sphere, provided the theme is expressed in a language or in a manner capable of assimilation by the popular mind and has therefore a popular appeal. For instance, the Baul songs of Bengal. The Baul songs are highly philosophical in spirit (though the language of the song may be rustic), yet they attract common people by its devotional element, its easy language and its popular musical notations. Vedantic conception of the absoluteness of Brahma expressed in a simple language and a popular manner in the Puranas with illustrative legends, penetrated the folk mind and inspired it to songs which brought out the same truth with a spiritual power, seen among even the illiterate peasantry.

## VEDIC COSMOLOGY

### II

The essence of the Vedantic philosophy is:— Soham—I am He, this metaphysical view enters into folk tradition of Bengal, as the religious ideal of the Baul and the Sufi sects evinces. The Vedic-Upanisadic as well as the Puranic teachings proclaim the mutability and the frailty of the earthly objects and

of life; the only truth being the Supreme Being or the God. This metaphysics took on a popular shape in the matrix of living experience.

Yajna of the vedas literally means worship of Fire or offering of oblations to Fire. This vedic religious practice is still in favour as a common religious rite as well as a feature of social activities in Bengal.

The Veda gives us to know that the yajna or the sacrifices performed by the enlightened vedic people is inspired by the idea of raising their instincts and mental faculties to a higher level<sup>1</sup>.

The Aryans alone performed sacrifices not the Dasas<sup>2</sup>. The Dasas were Sudras. We will later refer to the system of division of labour or division into castes according to profession or calling as found in the Vedas. There is evidence of the abandonment of the practice of fire worship for a time by some people in the Vedic age, but, never the less, they resumed it again<sup>3</sup> as subsequently both the Dasas and the Aryans were found to be worshipping Indra<sup>4</sup>.

The practice of the Bengali Brahmana priests, as well as such priests of other regions of India, of accepting gifts from the low class people originates from the practice of the Vedic priests. There is reference in the Veda to the acceptance of gifts by the Brahmanas from the Ballutha, the Dasa<sup>5</sup>.

Agni or Fire is Indra (we would later state the stage of the attainment of Agni or the rung of Agni in the ladder of ascent to the supreme consciousness as propounded and conceived by the Upanisads). We find how Indra is worshipped as a man god, for his supernatural power, reminiscent of the man-god cult of the Baul and the Sufi sects of Bengal as well as of the Avatarvad (in which is conceived the descent of god on earth as a man—a divine incarnate) of the Puranas and the Vaktiva

(devotional or love approach to god) of the Vaisnava literature of Bengal and of other places in India along the line of Bhagavata, Brahmaparvata and other Swattika Puranas. So far as it is known, Nammazbad and Madhuranammazbad are the originators of this tradition (Vakti cult) in India, which we have discussed in detail in chapter I (published in the Modern Review, Calcutta, Nov. 78 et seqq.)

Indra is identified with Agni.<sup>6</sup> The verse in the Sama veda reads thus: "O Indra and Agni, influenced by the banquet, and influenced by our works (or intellectual attainments—mine), drink of the juice. O Indra and Agni (Soma), who (for the purpose of rewarding his works) is united to the offer of praise, who is manifested in sacrifices and stimulates the senses, is now coming on your account. Influenced therefore by this our invitation, drink this expressed juice. By offering sacrifice, we worship Indra and Agni, who reward(s) the celebrators of their praise. Let them satiate themselves with this our moon plant beverage (the juice of Somalata plant).<sup>7</sup> This materialistic nature of the worship of God is the source of all folk worships and Vrata rites (observances of vows) of Bengal

In its pantheistic aspect, the Vedic religion represents nature worship. As we have hinted before that the benevolent and the malevolent aspects of the natural elements led the Vedic people to apotheosize them, a considerable portion of the Vedas represents hymns of praise and worship of these natural elements. But, none the less, this pantheistic nature of the Vedic religion is apparent.

Veda professes one Supreme Principle from whom emanates everything (the secondary principle). He creates the uncreated—He wills and not creates in the biological sense:—

"Candranamasojalaccaksoh Sooryyo"  
jayata,  
Mukhadindraccagraccapranad vayuraja-  
yata"—§

The moon was born from his mind, the sun from his eyes, Indra and Agni from his mouth, Vayu from his Prana.

In the above verse Indra is referred to as the Supreme Being or the Supreme Principle. And Indra is eternal and all pervading.<sup>9</sup>

The monotheistic doctrine of the Veda is evinced in the super rational character of Indra. Indra originates the sun, the dawn, the Earth and the Fire.<sup>10</sup> Though universe with its sky and the earth is the creation of Indra—it cannot enclose Him within it.<sup>11</sup> Indra is all pervasive, He is in everyman.<sup>12</sup> Thus, Indra is the Supreme Being cause of all causes. This clearly indicates the monotheistic nature of the Vedic ontology. The worship of various deities noticed in the Vedas is the worship of Indra (in his various aspects).<sup>13</sup> In different Riks Indra has been identified with different deities in the Rgveda—Viz, Indra has been identified with knowledge,<sup>14</sup> He has been identified with the sun,<sup>15</sup> and with Visnu.<sup>16</sup>

Avatarvad (theory of divine incarnation) originates from the Rgveda. It is maintained in the Rgveda that Indra has four non-solar bodies—Asurya deha Rupavyuha.<sup>17</sup> This obliquely indicates the conception of the existence of God in His various aspects. Indra, as Vasava, is within every being as the innermost spirit or his divine body incorporates all created beings.<sup>18</sup>

Bengali Vaisnava literature Caitanya Caritamrita holds Sri Caitanya as the Avatara of all Avatars or Avataree. Indra has been represented in the Vedas in different names in his different aspects performing different works (functions). Indra (conceived as a warrior) holds divine conch Pancajanya.<sup>19</sup> The aspects of omnipresence and the omnisci

ence of the Supreme Being have been brought into a conceivable metaphor as the winged one (Garooratman).<sup>20</sup> In Indra's navel rests the universe.<sup>21</sup> Indra is addressed as Hari,<sup>22</sup> as Govinda,<sup>23</sup> and as Visnu as well.<sup>24</sup>

The Purana teaches the doctrine of Karma yoga (activity) and upholds the worship of Brahma, Visnu, Siva, and Suryya (sun) who are not different from one another—all of them being only one and the same god.<sup>25</sup> In the folk cult of Bengali even a small piece of stone has been worshipped as god, and so also are the plants and trees.

Marshall and others hold that the tree worship is an ancient popular cult among many races of the world.<sup>26</sup> But if we do not point out here that the cult of tree worship in India, at least, has the Brahmanical origin, we would ignore the essence of the Vedic teaching of non-duality, giving the pantheism only an apparent character concealing a truth with deeper philosophical content. This reference to tree worship identifies the Brahmanic philosophy with untaught ignorance of savages. If God is everything and is found everywhere tree can also be worshipped if one chooses to do so. The pantheistic view or all in one view of the Vedas, as referred to above, paradoxically manifested in deification of the elemental forces of nature, disseminates the folk cult of Bengal in the form of the worship of God in different deities presiding over different departments of life.

As discussed before, with regard to the Vedic people, that the motive behind deification of the elemental forces of nature is fear and need, so also for a similar cause, by the folks of Bengal, many deities have been conceived among whom some have no anthropomorphic form. Such deities are represented by (as said before) a piece of stone, a mound, a piece of wood, a tree or a

plant or by an image.

The deity Makal, conceived as a male deity by the fishermen, is worshipped in the form of a pair of conically shaped mounds for achieving prosperity in their trade.<sup>27</sup> Similarly Van Bibi, in the southern part of the district of 24 Parganas in Bengal, is the presiding goddess of forest and worshipped by the wood cutters and forest dwellers, etc., so as to obtain protection from the assault of wild animals like tigers. This deity is represented by an earthen pitcher or a small earthen mound and is conceived as female divinity. She is also worshipped in some places in a female image.<sup>28</sup>

In the Veda, Indra has been represented as a Cosmic Unity—as diversity in Unity—He wills, He sustains and He dispels. Indra slays Namuci and Kills the demon Vrtra with (the help of) Visnu.<sup>29</sup> He lays down the procedure for sacrifice.

The conjoint principle of God and Godhead is expressed as Purusa and Prakrti—motivating principle and the action—Icchha and Leela, as represented by Siva and Sakti in the Vaktibad in which the devotee unites with the object of devotion, in the jnanavad the seeker is identified with the Supreme self, and in Sunya vad the seeker loses his identity. The will of the Purusa or the Supreme Male Principle is the Prakrti or Godhead or the Icchha of the Purusa, sometimes it is reversed: Prakrti will: cf Dante "O Virgin mother, daughter of thy son"<sup>30</sup>

In tracing the Vedic tradition as it spread through all sections of society—we confine our attention to Bengali folk tradition alone to keep our discussion within the limit of our present inquiry. The fundamental doctrines of all the religions: Gnostic, Sufi, Taoist, etc., are the same. The identity of the God and the godhead has been presented by Coomaraswami as:— 'One' "an intelligible distinction

can be made between the innumerable Unity of God 'without a second', the sameness of Godhead and the Identity, Deity, of God and Godhead, Murta and Amurta Brahma."31

Here the Nirguna and the Swaguna Brahma have been referred to—God without qualities and God with qualities.

From the above it is seen that the view represents that there is no distinction between Identity (absolute one—individuality) and Deity, God and Godhead, only interpretation differentiates one from the other. In Sakta cult the gender reverses (Tantra): Mother becomes the mother of everything—the active principle willing and functioning—the male principle Siva is inert. In mystic approach there is an emotional realisation of all or any of these metaphysical views.

In the Bengali folk cult is found the worship of a twin image of male and female—Ardhanareesvara.

The female principle splits into seven parts in the Brahmapurana and the Devībhāgavata. This seems to be further popularised in the form of a folk worship, resulting from a synthesis of the Muslim and the Hindu folk tradition of Bengal, of seven sister deities, viz, Ola Bibi, Jhola Bibi, Ajjai Bibi, Cand Bibi, Bahad Bibi, Jhentune Bibi and Asan Bibi. This synthesis can be justifiably presented Vis-a-vis the non-theistic view of the Islam. The seven mothers of the Puranas are: Brahmi, Indrani, Varahi, Vaisnavi, etc.32

We have discussed the point connected with Vaktivad 'at length—the union of the devotee, in the Vaktivad', with the object of his love. Vaisnava sahajiya cult of Bengal grew from the theory of Nirvana of the Buddhist whose metaphysics is based on the concept of Mahasukha—supreme bliss obtained when Prajna and Upaya, the male and female

principles of the universe unite perfectly. The Sahajiya practitioners (devotees) pursued a course of sexo-yogic practice associated with animistic belief when the influence of the Buddhism, under the Hindu rulers, was on the wane in Bengal.

The male and female principles ultimately re-emerge as Siva and Sakti (as referred to before), giving rise to savivism and Saktism.

The ideal of Vaisnavism of Bengal is the union of the devotee with the deity. The Vaisnavas conceive themselves as female beings after Radha and seek for union with Kṛṣṇa.33

No person (Purusa) can exist without nature (Prakṛti) and vice versa. God has to have Godhead. This is the essence of the metaphysics (of creation). Reversion and inversion of gender are noticed in the Rgveda:—Daksa, the progenitor, was born of Aditi and Aditi was born of Daksa as his daughter.34 The incarnation of the progenitor is Daksa.35

The sage Narayana, while speaking about the cosmic impersonal Purusa, says:—from His will was born the first principle, the Purusa (Jananasakta—capable of creating) and from the first principle was born Virat—(Viraja) and again the Purusa born of Viraja (the yajnesvara—the lord of all sacrifices) was himself offered as oblation in the sacrifice by the gods created by the former.36 The Vedic cosmology in the later Sanskrit works and in Bengali folk literature appeared as Siva and Sakti, to this point attention was drawn above.

In the vakti worship duality enters. The common man can hardly meditate on the one, on Brahma as impersonal and unmanifested; on this score samkaracarya admonishes a seeker:—

"Bhabadvaitam sada kuryat, kriyadvaitam Karhicit"—non duality is to be practised while

undergoing spiritual discipline only but not at other times. We have observed in our field work that the order of the Vaisnava sect Nimvarka, founded by Nimvarkacaryya in India, displays the image Kṛṣṇa Gopala although the sect professes and meditates on the principle of Absolutism in its modified form—as *acinta vedaveda*—that God is inconceivably discrete.

## CONSISTENCY IN VEDIC AND UPANISADIC TRADITION

### III

Advaita philosophy is found in the Vedas as well as in the Upanisadic part of them. The earlier portions of the Vedas deal mostly with sacrificial ceremonies, and Brahmanas mainly in form the method of performing rituals. Upanisads dwell on the God and Godhead or the nature of God. The archaic language of the Vedas is not merely a proof of their being older than Upanisads. According to Coomaraswami the extant versions of the Upanisads are the exegesis of the original ones. From the traditional stand point (both history of literature and history of tradition supply materials for consideration) we notice not only a consistency between the two in spirit but also a unity in the major part of the subject dealt with; it is, however, held that the Upanisads contain the secret of attaining Godhood: *Rahasyam*. To establish our contention, we would cite a few instances of similarity in the thought and the subject dwelt upon in the Vedas and the Upanisads.

One of the songs sung by Medhatithi: "We invoke Agni, the messenger and the herald of the gods, the possessor of wealth (wealth here means knowledge-wisdom—and we have already interpreted that Agni is Indra or the Supreme Being\* that He may prosper-

ously conduct our present sacrifice.<sup>37</sup> This mantra is also found in the Rgveda.<sup>38</sup> Another song sung by Madhuchhanda in praise of Agni:—"O Agni, dispeller of darkness (ignorance), day by day do we approach thee with enlightened minds, making our prostrations." This mantra occurs in the Rgveda<sup>39</sup> as well as in the Sama Veda.<sup>40</sup> Praise offered by Sunahsepa: "O Agni, acquainted with the method of offering praise (who by praises invites the gods) thou knowest (as thou performest) that kind of praise which procures the favour of Rudra, who carries on to perfection every sacrifice performed in the abode of men."<sup>41</sup> The mantras quoted above spiritually represent the *Rahasyam* of the Upanisads for attaining godhood.

The different appellations of Agni signify the same thing: "This is Prana, Agni, which is rising as *Suryya* or the sun"<sup>42</sup> yama brings home this fact to Naciketas: "This fire is the creative power which brings about the manifestation of all worlds, of which it is thus the root or basis."<sup>43</sup>

Thus the creator is here the motive force—the source, which is inert and the desire for creation is godhead or *Prakṛti*. The fire here is godhead. Created things are the leaves of a tree of creation rooted to the uncreated. Hence the passage to the Supreme Reality is a deduction from the created things to the uncreated—from the particular to the universal and the ultimate stage is the transcendence of

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Note: \*being is a term different from existence, inasmuch as, existence is existence with a nature—*prakṛti*—an element of associationism comes in, not possible without its having some thing conceivable or comprehensive: existence is a being with a nature born of the or in relation to the (cosmic) nature that can be felt, perceived and be absorbed, whereas being is without quality, likely to exist but not existent.

this principle—this is the basic teaching of the Upanisad’.

We have, in chapter II of our paper, shown how the Puranas place Karma Yoga above jñānayoga and we have, in our comparative view of Sāṅkhya and Yoga Vāsistha, attempted to bring out the truth of the created, side by side, with the truth of Reality or Brahma—it is considered a degeneration in the way of approach to Reality, to gallop to the path of Reality direct without going through preliminary purification—(nitya karma—Swādhyāya, yajña, karman, etc.); by Vidyāranya in his Jivana Mukti Viveka, we have shown as well how this great Sanskrit tradition has been parochialised into the little tradition in the Bengali folk cult.

Agni heads to rāya (felicity, bliss, great happiness).<sup>44</sup> As we have stated before, Agni is the creative principle, birth, growth, and transformation—as a consequence whereof it functions as Prajapati Brahma (source of biological creation!); transcending this circle one attains to the uncreative principle within—Atman—this consciousness is Brahma. In the Yrgu Valli of the Taittirīya Upanisad it is stated: “Anandaddheba Brahma”—Brahma is the state of Supreme Bliss—this truth enters the Bengali spiritual ideal which we have already pointed out above, while discussing the Sahajīya Vaiṣṇava sect of Bengal, etc.,

Though the pattern of approach of the different religious sects of Bengal is varied, the goal, however, is the same—it is the union with the beloved deity resulting in a state of Supreme Bliss—mahaskuḥa.

In the lower strata of Bengali society it seems, the Rta of the Rgveda is maintained, though in a different shape, by worshipping an image on whom Rta (mortal law or the like) is imposed or who symbolises Rta, viz, Dharma Thakur (Dharma—Rta—the summum

bonum of life). According to K. Chatterjee, Dharma Thakur is the present anthropomorphic form of the Vedic god Varuna.<sup>45</sup> (Varuna watches the activity of everyone stealthily, no wrong done by a doer can be concealed from him—states Rgveda—we have quoted the relevant Rik of the Rgveda in chapter II). In the Dharma Thakur worship, the ideal striven after by the folk is also changed while the spirit remains the same—the worship perhaps originates from a fear complex—the fear of transgressing Dharma—an apprehension of a punishment or the ire of God therefore may have accounted for the worship—but the consciousness of Dharma is present in their minds. In the folk cult of Bengal, the god of death, Yama is called Dharmā Raja.

A process of inversion and reversion—involution and evolution operates, according to the vedic ideal, in the creative principle. The male Supreme Being is conceived as female as (manifested) in Uma Haimavati who made known Yakṣas as Brahman to the gods. Here Haimavati represents the will of God—i. e., she is Prakṛti or the nature of God—she is the go ahead—mother—Sṛṣṭitāṭvā or creative principle and is thus Agni. In our survey, we noticed a temple at Tarapeeth in the district of Bishnupur in West Bengal, where the image of goddess Kali is seen with Siva on her lap as a suckling babe and Siva is supposed to be the husband of Kali according to the scriptural tradition of Bengal. Further, here, in this context, Agni (Sun) may symbolise fecundity. Sun worship in a piece of small earthen pitcher placed on a receptacle filled with earth where seeds of corn are sown representing agricultural process in the autumn or in the month of November in Bengal is known as Iti Puja and this Iti may be a philological dissimilation: Mitra (Surya)—Mita—Mitū—M-itu-itu.

Yama praises Naciketas eloquently for his vairagya (spirit of renunciation) and his longing for the Absolute rejecting the bliss that Agni can bestow which is relative and perishable. In the Markanda Purana, we notice a similar instance of the spirit of renunciation in Sumati. But Upanisad, at the same time, advocates Karma Yajna in order to be fit to ascend the higher rung in the ladder of ascent to perfection—or Absolutism. Drstwa, or if we term it as a microcosmic realisation, is a Prerequisite—this is a sort of objective achievement in the path of realisation—cf. Swavikalpa as opposed to Nirvikalpa—before complete Vairagya can be achieved. This idea presupposes the objective approach (emotional worship) or Bhava Sadhana in the Bengali folk cult. Katha Upanisat insists on 'bhoga' enjoyment before 'Tyaga' renunciation: "You have abandoned it after having seen or enjoyed it"<sup>46</sup>

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( To be Concluded )



## RABINDRANATH AS AN ADVOCATE OF PEACE AND SPIRITUAL FREEDOM

SANTOSH KUMAR DE

Rabindranath in his life time had the misfortune of seeing the two World Wars with all their ugliness and degradation of the ethical values of man. Although he had left this world before the conclusion of the Second World War, the news of the loss of life and property and misery of the countless people that reached his ear made his poetic heart sick and vibrant with sympathy for the suffering humanity. A cosmopolitan and lover of mankind as he was, trials and tribulations of war affected him deeply. So after the First World War when he toured in Europe and America he made a good use of his opportunities to address important audiences by denouncing the evils of narrow nationalism and materialism from which all the misery of mankind flowed. Mankind, according to him, could save itself from destruction by a return to the spiritual values which permeate all religions.

The poet strongly protested against the naked, aggressive nationalism which brought on the Boer War in South Africa in his younger days. He prophesied that by patient cultivation of the spiritual values the East would take her proper place in world civilization after the militant power of Western nationalism had stopped. The temporary victory of the aggressor over a weak nation is not a real victory—it is illusion, it is like offering sacrificial oblation of the self-love of the Nation to the fire to purify oneself. So the harbinger of peace sang :

“The crimson glow of light on the horizon  
is not the light of the dawn

of peace, my Motherland.

It is the glimmer of the funeral pyre  
burning to ashes the vast flesh—the self-  
love  
of the Nation—the dead under its own  
excess;

Thy morning waits behind the  
potent dark of the East  
Meek and silent.

Keep watch India.

Bring your offerings of worship for the  
sacred sunrise.

Let thy first hymn-of its welcome  
sound in your voice and sing,  
‘Come, peace, thou daughter of God’s  
own great suffering.

Come with thy treasure of contentment,  
the sword of fortitude,

And meekness crowning thy forehead.’

Be not ashamed, my brothers, to stand  
before the proud and the powerful

With your white robe of simpleness..

Let your crown be of humility, your

freedom the freedom of the soul.

Build God’s throne dally upon the ample  
bareness of your poverty,

And know that what is huge is not great  
and pride is not everlasting.”

But in singing this paean of peace the poet never thought of the East seeking peace at the cost of self-respect. He was of opinion that violence is not essential for change, progress and development. He never sang of peace of the weak, down-trodden or humiliated. India should hold high her head in the parliament of nations :

"Where the mind is led forward by thee  
 into everwidening thought and  
 action—  
 Into that heaven of freedom, my Father,  
 let my country awake."

While lecturing in America in 1917, Rabindranath deprecated the narrow nationalistic trend of the West as a result of which she suffered again and again, and the result was not peace but untold suffering of the mankind. To make his statement lucid, the poet drew a distinction between the Western nation and the spirit of the West.

"In India we are suffering from this conflict between the spirit of the West and the Nation of the West. The benefit of the Western civilization is doled out to us in a miserly measure by the Nation, which tries to regulate the degree of nutrition as near the zero-points of vitality as possible. The portion of education allotted to us is so raggedly insufficient that it ought to outrage the sense of decency of a Western humanity. We have seen in these countries how the people are encouraged and trained and given every facility to fit themselves for the great movements of commerce and industry spreading over the world, while in India the only assistance we get is merely to be jeered at by the Nation for lagging behind. While depriving us of our opportunities and reducing our education to the minimum required for conducting a foreign government, this Nation pacifies its conscience by calling us names, by sedulously giving currency to the arrogant cynicism that the East is East and the West is West and never the twain shall meet. If we must believe our school master in his taunt that, after nearly two centuries of his tutelage, India not only remains unfit for self government but unable to display originality in her intellectual attainments, must we ascribe it to something in the nature of Western culture and our

inherent capacity to receive it or to the judicious niggardliness of the Nation that has taken upon itself the white man's burden of civilizing the East ?.....

"The truth is that the spirit of conflict and conquest is at the origin and in the centre of Western nationalism; its basis is not social co-operation. It has evolved a perfect organization of power, but not spiritual idealism. It is like the pack of predatory creatures that must have its victims. With all its heart it cannot bear to see its hunting grounds converted into cultivated fields. In fact, these nations are fighting among themselves for the extension of their victims and their reserve forests..... Because this civilization is the civilization of power, therefore it is exclusive, it is naturally unwilling to open its sources of power to those whom it has selected for its purposes of exploitation." (Tagore, Nationalism, pp19)

The civilization that tries to keep the subject nations always degraded and downtrodden will bring its own destruction. The germ of death lies concealed in the exclusive civilization that does not admit others but grows and thrives upon others :

"But all the same moral law is the law of humanity, and the exclusive civilization which thrives upon others who are barred from its benefit carries its own death-sentence in its moral limitations. The slavery that it gives rise to unconsciously drains its love of freedom dry..... Whenever power removes all check from its path to make its career easy, it triumphantly rides into its ultimate crash of death. Its moral brake becomes slacker every day without its knowing it, and its slippery path of ease becomes path of doom."

Prophetic was the warning of the poet. At the end of the Second World War the inherent weakness of England became palpable. The subject nations of Asia could understand that the British people must return

to their island home, and their far-flung empire on which the sun never set will soon become a myth and melt away like the morning mist before the advent of the radiant sun.

The West has based its strength and firm faith in material prosperity, and by that means it wishes to attain its goal. But it is quite different in the case of India. Like Mahatma Gandhi Rabindranath expresses his firm belief that India stands as a bastion of moral force and democratic ideals amidst the political and social upheavals shaking all of Asia, and he is of opinion by that means India will have her destiny achieved :

"The West has its unshakable faith in material strength and prosperity ; and therefore, however loud grows the cry for peace and disarmament, its ferocity grows louder, gnashing its teeth and lashing its tail in impotence. It is like a fish, hurt by the pressure of the flood, planning to fly in the air..... We, in India, have to show the world what is that truth which not only makes disarmament possible but turns it into strength.

"The truth is that moral force is a higher power than brute force will be proved by the people who are unarmed. Life, in its higher development, has thrown off its tremendous burden of armour and a prodigious quantity of flesh, till man has become the conqueror of the brute world."—( Andrews, Letters to a Friend. )

India's fight is a spiritual fight against a government of man fettered neither by christian conscience nor by a sovereign rule of law. So Rabindranath says in a letter to Andrews :

"Our fight is a spiritual fight—it is for Man. We are to emancipate Man from the meshes that he himself has woven round him—these organizations of national egoism. The butterfly will have to be persuaded that the freedom of the sky is of higher value than the

shelter of the cocoon. If we can defy the strong, the armed, the wealthy—revealing to the world the power of the immortal spirit—the whole castle of the Giant Flesh will vanish in the void ( Ibid )

The innumerable millions of India, heir to an ancient culture and civilization will after centuries of suppression enter upon a new and dynamic phase of nationalism which will be brought, according to Rabindranath in an altogether new way not like the West :

"In which she reveals every moment, growing more and more bloated and red and dangerously delirious. Not for us is this mad orgy of midnight, with lighted torches, but awakenment in the serene light of the morning."—( Ibid )

And the hope of the poet was not belied. In 1947, Mahatmaji, with personal courage and an idea calling for change through peaceful action, set India and Pakistan free from Britain, and paved the way for the freedom of Ceylon and Burma. And just as one lamp lights another so many overseas colonies of England and France in Asia and Africa got impetus from India and shook off their yoke one after another in more or less peaceful way in course of a few years.

"India's awakening", said poet Tagore in this connection "is part of the world awakening. "How prophetic it was ! India has a great destiny to fulfil for which she has lived on through ages. Her ancient idea of the whole human race as one family has an important bearing on the future unity of mankind. She ( India ) is the hoary guardian of the Asian ideas of the spiritualism of life which is the next step of evolutionary Nature to help man grow into his destined divine perfection. The East alone has some knowledge of the truth and the East alone can save mankind.

## SIR GOOROODAS BANERJEE

### BIBHUTI BHUSAN BOSE

Now-a-days innumerable men and women of Bengal do not know anything about Sir Gooroodas Banerjee. More than sixty years have elapsed since the passing away of Sir Gooroodas. Sir Gooroodas still attracts the admiration and devotion of men and women of Bengal as a Lawyer, Justice, first Indian Vice-Chancellor, Educationist, thinker and last of all as an ideal man. Many problems have faced our country at the present moment. Time has come when we should accept the proper way after discussing the ideal of a pure and simple life shown by Sir Gooroodas.

Sir Gooroodas was born on 26th January, 1844 in a simple Brahmin family of Narikeldanga, Calcutta. His father's name was Ram Chandra Banerjee and mother was Sonamani Devi. His father used to work in the office of Carr Tagore & Company on a monthly salary of Rupees fifty only. In 1847 his father died when Sir Gooroodas was three years old. His mother Sonamani Devi was the fourth daughter of Pandit Ramkanai Ganguly, Nyaya-Vachaspati. She adopted the vow of making his son ideal in all respects. Sir Gooroodas studied in Oriental Seminary, Scottish Church School, Hare School. Late Peary Charan Sarcar was the teacher of Hare School. Sir Gooroodas stood first in Entrance Examination from Hare School in 1859 and was admitted in the Presidency College. He stood first in F. A., B. A., M. A., and LL.B. examinations. He submitted his thesis for Premchand Roychand Scholarship and unfortunately could not secure the scholarship as there were two contestants for the same scholarship. He passed Honours-in-Law in 1876 and last of all passed D. L. in 1877.

Subsequently he was appointed as Tagore Law Professor in 1877. He was elected as Member of Bengal Legislative Council in 1887. His mother Sonamani Devi died in 1889.

Sir Gooroodas was a professor in Presidency College (1865) and General Assembly's College (1866). He was appointed as Professor in Krishnath College at Berhampore on a monthly salary of Rupees three hundred only and also got the permission to practise as a lawyer in Berhampore Judge Court. He taught Law and Mathematics in the fourth year class. His lectures on Law was so much attractive and interesting that Campbell, the Divisional Commissioner and Reverend Long the translator of Nildarpan used to attend his classes on Law. At last he resigned and joined as Advocate of Calcutta High Court in 1872.

As a Lawyer Sir Gooroodas showed his proficiency and at last in 1888 was appointed as Judge after the retirement of Justice Cunningham. He was appointed as Vice-Chancellor of Calcutta University from 1890 to 1893. No Indian was given the honour of acting in the post of Vice-Chancellor of any University before him. In 1902 he submitted his dissentient report on education as Member of Indian University Commission. On 30th January, 1904 he retired as Judge of Calcutta High Court at the age of sixty years, and was knighted in the same year. In 1906 he became President of National Council of Education. In 1908 he was awarded honorary Ph.D. by Calcutta University. At last on 2nd December, 1918 he died at the age of nearly seventy-five years. Thus passed away one of the brightest

stars of Bengal for ever.

We have discussed, in short, about the life and activities of Sir Gooroodas. It is not possible to discuss elaborately about his manifold genius in a short article. We shall, however, discuss about him in the paragraphs mentioned below :—

#### SIR GOOROODAS AS AN EDUCATIONIST

Sir Gooroodas acquired a good deal of knowledge and experience in educational trend in India when he was Vice-Chancellor of Calcutta University and member of University Commission (1902). The ideas of Sir Gooroodas are available from his three books viz. 'A few thoughts on Education,' 'Education problem in India' and 'Jnan O Karma' (Knowledge and Action—a Bengli book). According to him mere intellectual education is the most incomplete education. It has often happened that brilliant intellectuals gifts have been frittered away or what is worse applied to mischievous ends, while comparatively moderate talents, aided by honesty of purpose and strength of character have achieved good and great results. The truth is that a sharp intelligence without sound moral nature can no more make a useful man, than fine implements, can carve a beautiful image out of rotten woods. He used to stress too much on physical exercise. He and Sir Ashutosh supported that Vernacular language in 1905, should be made compulsory at Entrance stage but unfortunately that proposal was rejected by 70:4 votes. He had much contribution in the foundation of Bangiya Sahitya Parishad and Calcutta University Institute. He was strongly in favour of female education. Said he in 1891 in the Convocation address :—

"No community can be said to be an educated community unless its female members are educated that is not simply

taught to read and write, but educated in the true and full sense of the world. For, however, proud man may boast of his intellectual superiority over gentler sex, the simple truth must be admitted that woman is the primary educator of humanity. Our eastern mind notwithstanding its supposed antipathy towards the fair sex, conceived the genius of learning to be a female deity, and it is therefore that our sage law-giver Manu has inculcated the memorial precepts :—

"Where women are honoured, there the gods rejoice, where they are not honoured, there all rites are fruitless."

Sir Gooroodas did not advocate residential University and educational institutions. According to him personal example, care and earnestness of guardians at home and teachers at schools will go a great way in making the character of students. He advocated technical education and religious education. Common religious principles should be taught in schools and colleges ; prayer should be held in hostels. He strongly protested against the enhancement of examination fees on 16th April, 1917. According to him post-Graduate Department should be self-supporting. True education consists in harmonious and effective development of all the faculties of the pupils, physical, intellectual, moral and spiritual. It should make him strong in body, sound in mind, great in intellect and rich in spirituality. In his book 'A few thoughts on education' he discusses about (a) aim and object of education, (b) capacity and natural aptitude of a pupil, (c) qualifications of a teacher and (d) subjects of education, (e) instruments of education and last of (f) methods of education.

Now-a-days English medium schools and colleges have been prevalent in certain so-called enlightened or educated circles. But, according to Sir Gooroodas in India a good deal know-

ledge of English is absolutely necessary for certain classes of people in order to enable them to become useful citizens and to earn their daily living, but it is a mistake to make an Indian boy to learn English at a very early age. English language is a foreign and difficult language and much time is wasted and the brain of the child is too much taxed, if he is made to learn it early in life. One should learn all useful things in his own vernacular in much less time than in English because he has not to surmount the language difficulty. Sir Gooroodas strongly advocated the introduction of vernacular as the medium of instruction in schools and colleges. National literature, geography, history, biographies, grammar, mathematics including Arithmetic, Algebra, Geometry, mensuration and Elementary Science should be made compulsory in Entrance stage. As a member of Indian University Commission in 1902 he could not agree with other members and submitted his dissentient report on the following points :—

- (1) Condition of the Senate and Syndicate.
- (2) Disaffiliation of colleges by the Syndicate.
- (3) Fees in arts College.
- (4) Transfer of students.
- (5) Improvement of colleges.
- (6) Recognition of private schools.
- (7) Abolition of text-books in English for Entrance Examination.
- (8) Centralisation of law teaching.
- (9) Matriculation and School-final examination.
- (10) Appointment of teachers to set questions.
- (11) Improvement of school education.

The above dissentient report even to-day should be carefully studied and considered in the changed circumstances by the people who are in charge of education in India.

#### SIR GOOROODAS AS LAWYER AND JUSTICE

Sir Gooroodas acted as an Advocate and

Justice for long thirty-eight years (1866-1904). In 1876 he submitted a thesis, on 'Necessity of Religious ceremonies in adoption for obtaining D.L. Degree. In 1878 he delivered his address on Hindu Law of endowment and Hindu Law of marriage and Stridhan. He firmly believed that truth and justice would ultimately win and if men strictly adheres to these principles he would be rewarded ultimately by the Divine Providence. This was the root cause of his success in legal profession. Said J.T. Woodroff, Advocate-General of Bengal at the time of his retirement from judgeship in 1904 :—

"Upon the tomb of one of the noblest of her sons whom England has given to India is to be found inscribed the epitaph 'He tried to do his duty'. No man can have a higher aim and no man can honestly say more of himself than that. You have been throughout your career as a pleader and a judge, if I may be permitted to say so, most eminently straightforward, honest and conscientious and inspired by high sense of duty."

In his law lecture on Moral aspects of Legal profession he discussed the following items (1) Lawyer in relation to his study, (2) Lawyer in relation to his client, (3) Lawyer in relation to the Bench and Public.

We have discussed, in short, about Sir Gooroodas as a Lawyer and an educationist. But there are other aspects of his life and activities. He was a great literature. His book on 'Jnan O Karma' ( Knowledge and Work—a Bengali book ) evoked great admiration of the enlightened public of Bengal at his time. He wrote poems in Bengali and English language. The Holy Gita was the object of admiration of Sir Gooroodas. He had a firm faith in God. He used to say that our first duty is to worship God. All our works should be done for the service of God, the Almighty. Begging from God is not our duty. Our only prayer

should be 'Lord, do what is beneficial to me'. He was in favour of early marriage. He did not support polygamy and widow re-marriage, but supported widow re-marriage when widows want to remarry. Sir Ashutosh said after his sad demise that in his death Mother India had lost one of her brilliant sons. He devoted all his life and energy for the welfare of his motherland. His life would be an example of unselfishness to us for all time to come. We conclude our short article with the immortal poem of Sir Gooroodas :—

"Bharati's darling, Bharat's ornament  
brightest jewels,  
Our hearts are dancing joyful at thy sight,  
Pure of heart and versed in varied lore,  
Untired in work, in duty firm e'er more—  
These virtues thine make thee beloved of  
all. To keep education from error free—  
This sacred charge the king has laid on  
thee.

Blest thou noble soul, blest our gracious  
king.  
Whose righteous, rule doth such a blessing  
bring."





## DEPARTED SOUL IN THE LAND OF MYSTERY

Dr. GOUR MOHAN DAS DEY

In Africa and Haiti, since a long time, the aborigines used to practise Voodoo cult. By the help of spirits, they used to seek advice, treatment of illness as well as solution of any difficult family problem. A recent report from Salisbury, dated the 7th September, 1980, states that a witch doctors' rally was held in Zimbabwe. "More than 1,000 witch-doctors and spirit mediums, led by a Government Minister, who said that he was pursued by ancestral spirits, opened a two-day rally in Salisbury yesterday aimed at 'discussing their role in Zimbabwe's health service'", reports Reuter.

"The Health Minister, Mr. Herbert Ushewokunze, who says he has so far resisted possession by the spirit of his great-great-grandfather, Ushewokunze Marondera, led the traditional healers in a lengthy prayer celebrating their work during the seven year bush war.

In a recent interview, Mr. Ushewokunze said the traditional healers were particularly successful with psychosomatic conditions, cases of asthma, tuberculosis, burns, wounds, and venereal diseases. He wants to incorporate traditional spirit medicine into the conventional health service."

"Most of Zimbabwe's seven million Africans believe in 'the power of spirits to control their lives on earth'. In African animist beliefs, the spirits are led by a great spirit—a 'mwari' or 'umlimo'—who created and controls heaven and earth." The Statesman, 8th Sept., 1980.

In The Sunday Statesman, December 21st 1980, it was found that an event of some

spirits was published as follows :

"Eton, Dec. 20.—St. John's Anglican church here would be closed on New Year's Day because it is haunted by the demons and the ghosts of sacrificed virgins the vicar announced yesterday, reports AFP.

The Bishop of Oxford sent an expert to exorcise the church, but evil spirits continued to light candles, cause prayer books to crumble and fires to break out around the altar among the pews, said the Reverend Christopher Johnson.

The diagnosis of the exorcists was that the church was built on a site where pagans once worshipped the devil and sacrificed virgins to them."

When I was a mere child, my parents, grandmother and other relatives used to relate to me some stories about evil spirits. I believed them at that age but I avoided listening to these types of ghost stories, specially at night. But when I was older and was a student of the higher class, I did not believe in these types of tales. I used to joke with them whenever anyone started to talk about these ghost stories to me. My parents did not contradict. One day my father told me that I would understand if I were to fall in the hands of ghosts.

I remember one incident, when I was a boy of seven or eight. One day my mother was suddenly possessed by an evil spirit. I saw that my mother was totally changed. She was very talkative before but at that time she stopped talking. Before she used to take care of me very much,—but that time she could not even tolerate my presence. She liked to cook but she stopped cooking and was always afraid

to go to the kitchen as she was frightened to see the fire in the oven. Sometimes she began to mutter incoherently. My father had had no such experience before about haunting spirits. He thought my mother was mentally sick. Some doctors were called for advice and treatment. They examined my mother and treated her for a few days in turn. But her condition did not improve and she became worse day by day. Then on the advice of our neighbours my father went to a nearby village and contacted an exorcist. The exorcist came to our house and saw my mother. He immediately understood that my mother was possessed by an evil spirit. Immediately he asked the spirit to leave her. My mother kept calm and quiet. The spirit did not want to expose itself before the exorcist. It was very clever indeed. The moment my mother saw that man, she immediately turned her face away in another direction. The exorcist immediately understood that the spirit did not want to leave her. He opened his small bag and brought out a few mustard seeds, resin dust, and a few 'cowries' (small sea-shells).

He asked my father for a cup of holy water of the river Ganges. My father brought some for him. He then lighted a candle and threw burning resin dust over her body first and then cowries, all of which were sanctified by 'mantras' (incantations). But nothing happened. My mother kept silent all the time. Next the exorcist threw over her body the burning mustard seeds again sanctified by 'mantras'. This time my mother begged of him not to throw the mustard seeds any more as they gave her an intolerable pain and agony. We noticed that my mother's voice was totally changed and she was crying.

The exorcist asked of its identity. The spirit gave its identity through my mother. The spirit said that it used to stay in the vicinity of our locality. It used to like my

mother so it wanted to stay with her. The exorcist ordered it to leave her but the spirit refused to do so. Then the exorcist again threw over my mother's body the burning mustard seeds sanctified by 'mantras'. This time the 'mantras' were very powerful as the exorcist informed us. The spirit could not tolerate any more. It agreed to leave her immediately. The exorcist ordered it to grip an old slipper with its teeth and compelled it to break a branch of a tamarind tree situated behind our house immediately after it left the body of my mother—just to show the spectators that it had left. The spirit acted accordingly. My mother gripped an old slipper with her teeth and ran out of the house. When she was outside the house, she fell down on the spot and fainted. Just after that, the sound of breaking and falling of a branch of the tree behind our house was heard and we saw the broken branch of that tree lying under it. My mother was carried to her room.

After an hour or so my mother enquired about me. I went to see her. She was very tired and I saw her behaving normally with me.

Next morning her friends came to see her and asked her, "Do you know something happened in your house yesterday?"

My mother asked them, "Did something really happen in our house? I do not know anything."

My father was at home. He called them outside the room and requested them not to disclose anything to her. He explained to them that she might get a shock. He told them that he himself would tell her everything. They did not tell her anything and left. After a few days my father told her everything in detail. My mother was surprised and kept silent.

Now a days scientific knowledge is much

more advanced. Scientists are doing wonders. They sent men to the moon, they are sending out the newly invented wonderful instruments to different planets to discover them in detail. It is not possible for them to believe in incantation ( mantras ) or exorcists which are not based on science. At present these 'mantras' and their work are unfortunately disappearing gradually from the face of the earth due to lack of culture and opportunity in this sphere. These were really wonders to those who had seen them with their own eyes. It was not a magic that they used to perform. The 'mantras' of ancient India were said to be true and rather powerful.

When I had grown up, everyone in my family told me about the story of my mother. But I could not believe it. I told them that illiterate persons could believe in the stories of ghosts and devils but I did not want to believe in all these stories. I explained to them that my mother must have been suffering from a kind of mental disease at that time.

My class teacher did not believe in ghosts or devils. He used to tell us that there were neither ghosts nor devils in this world. The evil persons were the ghosts and devils. Science could not accept this type of story. If anybody could show him a ghost or devil in form, he would then gladly believe—otherwise not. We used to believe our teacher. We came to the conclusion that he was correct.

Many people told us that though they had seen spirits with their own eyes they could not show them to others. So people like our teacher, could not believe in the existence of the spirits.

Many scientists and men of letters have researched regarding the communication of men and spirits. Committee members of these institutions are still doing their research work on this matter since then. In the year 1886, The Society for the Psychical Research was established. Some of its branches exist in the

United States ; the members of these clubs were well-known scientists and educated persons. They, in a body, tried their utmost to reveal the truth of spiritualism. To get at the truth many members of these societies had even promised their fellow members that they would try to communicate with them after their death. Almost all the members who died, had fulfilled their promises.

It is strange to say that these spirits talked with them through a medium in the same manner as when they were alive. Among them were Prof. Myeres, Dr. Hodgeson, the director of the branch of that society for Psychical Research in the United States, Mr. William Jones of Harvard and many others.

In the book, 'Our Eternity' the speeches of Prof. Myeres and Mr. William Jones were recorded after their death. Myeres, was the president of the Psychical Society for a long time. According to his promise, a month after his death he came and communicated with Sir Oliver Lodge through the medium, Mrs. Thompson. He informed him, "Before realising that I am dead I thought that I lost my way to an unknown city. The persons, I knew, who were dead for a long time, were clearly seen by me. At that time I thought that probably I was dreaming."

William Jones of Harvard, who in turn, had been communicated after his death, spoke several times through mediums. He, in his last communication on 11th March, 1911, tried his best to establish his identity were he spoke, "I am thankful that there are some who are perfectly willing that I should come to them. I mean this kind man here, who is standing by my side, and who lets me use him—his body. He steps out and lets me use his body and I am thankful, I don't want to injure it or make it unfit for him in any way."

Prof. Jones shook hands with the members who were present there. It is said that one of them was Mr. C. N. Jones, the President of the American Institute of Scientific Research and formerly Prof. of Mathematics in the University of Michigan.

After making more experiments with different mediums Sir Oliver Lodge was convinced that there was life after death. Regarding this Dr. Thomas Jay Hudson said, "The man who denies spiritualism to-day is not entitled to be called a Sceptic, he is simply ignorant." (Synopsis taken from 'The Life Beyond Death' by Swami Abhedananda).

A couple of months after my father's death my daughters sat together in order to communicate with the spirit of an Indian political leader through planchette. This leader belonged to Uttar Pradesh. When he arrived, one of my daughters asked him in Bengali some questions about one of my son's future. This spirit did not know our language. It wrote through my youngest daughter in English, "I do not know the Bengali language." Then one of my daughters asked him a few question in English. My wife who was accidentally present there said to them sarcastically, "It is incredible that his spirit has actually come to you. What fun you are having out of nothing!"

As soon as she stopped talking the pencil in the hand of my youngest daughter started moving in a circle. Possibly he was very angry with my wife. Not a single word came out of his pencil strokes. One of my daughters, Manju felt that the spirit was angry. She asked for his forgiveness for her foolishness for quite a few times. Only then did the movement of the pencil stop.

It is clearly understood that all the spirits can move around in any place of the world without any obstruction. But due to difficulty in understanding the languages of the other

countries they cannot exchange their views with the spirits of the other countries. So they do not like to stay there and come back to their own country among their friends. But there is one way left which is the language of signs to make ourselves understood.

The spirit of that political leader answered their questions one by one. Every answer was correct. We came to the conclusion that the spirit of a good man can foresee and predict the future of others successfully. Then my daughters requested him to send the spirit of my father. He informed them by writing that he did not know my father. Then he was requested to send the spirit of one of the great poets of India. He immediately brought the poet and left. My daughters asked the same questions to that poet. He too gave similar answers as the spirit of the leader and when he was asked about my father he too declined and left.

Just at that time, the spirit of one of our dead relatives waited there to fill up the vacant place. When they left, he came. After a few words with him he was requested to send the spirit of my father. Immediately he brought the spirit of my father and left. Though the spirit of my father came but he did not want to answer any questions. Being pressed by my daughters he answered in such a way that my daughters felt that he was drowsy and very tired. Probably he was forced to come down during his deep slumber.

Before his Sradha ceremony (Obsequial rites) he used to come to my youngest daughter several times a day and was very eager to talk to us. He was then neither tired nor drowsy. But this time he did not want to talk to my daughters. He only wanted to leave them as quickly as possible. The answer given by him after repeated requests was not at all correct. So my daughters did not detain him there. He was requested to leave

and he immediately left that place.

People say and I have also found in the books that a serene atmosphere is required to communicate with the spirits. The place where the persons call for the spirit must be calm and quiet. There should be kept a dim light, preferably a candle light in that room. The persons sitting together must be very sober and brave. Sitting in a circle they must jointly meditate on the face of the spirit they are to communicate with. A piece of paper and a pencil or a slate or a slate-pencil should be kept inside the circle. When the presence of the spirit is felt it will be requested to answer the questions one by one. The spirit will answer the question by writing with the help of the person who holds the pen or pencil. In case of the medium, as soon as the spirit comes into the room and gets inside the medium, the medium will fall into an unconscious state. Then the spirit will answer the questions through the medium.

The series of events that used to occur daily in our house, immediately after my father's death, were incredible. Nobody summoned his spirit at any time as we did not believe in planchette or spirit-medium. Everyone was busy with one's own work. But whenever my youngest daughter used to try to write her musical lessons at any time of the day or night, the spirit of my father would suddenly appear invisibly and would want to write something with her help. My daughter could not write her lessons as she used to get a shock like an electric current passing through her middle and index fingers as well as her thumb. She could not understand the cause of this shock. The pen in her hand used to move automatically as if he wanted to write something in her note book. My daughter was afraid. She thought that she had been attacked with a new type of disease in her nervous system. She used to complain

and grumble to us daily. I gave her consolation that this was not a disease but due to the weakness of the body and grief caused by the death of her grandfather as we did not believe that any spirit could come in this way.

Many people do not believe in planchette or spirit-medium and I too never believed in this before. But unfortunately I had an opportunity to see many strange events in planchette, with my own eyes, and received the right answer from the spirit. And now, I myself, am compelled to believe the presence of spirits and planchette.

Being a medical man with a good deal of experience gathered by touring almost all the countries of the world and by acquaintance with different kinds of people all over the globe, I had never dreamt that one day, I would be a victim of such wonderful and amazing events.

A few months after, I had a similar story of a boy from a reliable source. He is a calm, sober, and very intelligent boy, a student of a certain famous Engineering Institution. He was very popular in his class during his school-life and one of his teachers used to like him very much for his keen intelligence and his quiet and gentle behaviour. But one day, unfortunately, that teacher was murdered somewhere and the guilty persons were not detected. That boy was very unhappy over his teacher's sudden demise.

One night while he was sleeping in his room with the door bolted, he was suddenly awakened by a noise. A dim light was in his room. In that light he saw the murdered teacher. He was frightened. At dawn the teacher vanished away. He could not talk about this incident to anybody as he thought that the spirit of his teacher would not come back again. But the spirit of the teacher used to come and would want to tell him something at the same hour every night. But the spirit

did not touch him. This went on for a few days. Due to want of sleep and fear the health of that boy was deteriorating. He at last requested the spirit not to come again at least for his health. The spirit listened to his request, and from that night onwards, he never returned.

Regarding planchette here can be cited a wonderful event which had occurred in the house of the famous Tagore family of Calcutta.

To find out the truth of the mystery of the world of spirits a few members of the Tagore family (Tagore's house at Jorasanko, Calcutta) sometimes used to sit together at planchette to communicate with the spirit. It is heard that they used to sit in front of Sri Jotirindranath Tagore. One day Gunedranath and the brother-in-law Jadunath communicated with the spirit of Kailash Mukherjee, the ex-cashier of the Tagores. When he was alive, he had been very fun loving. Rabindranath Tagore once wrote about him, "He was dearer than our own relatives. He was very very humorous. He always behaved cheerfully with everybody in our family. But he was a great menace to the newly married sons-in-law."

Even after his death he kept up his humour and wit. When he was called for in planchette, he came and started making jokes when he was asked about the kingdom of the spirits. In the beginning he did not say anything, but on repeated requests he wrote with humour, "The secret truth which I have known only after my death and which you want to know before your death by tricks is not at all possible to be disclosed to you."

They did not accept this negative answer. They requested him several times to reveal the truth. It was not in vain, at last the ice melted.

The spirit of Kailash Mukherjee wrote a

few lines about the truth of the kingdom of the spirits, "After death the spirits will have to go to their selected spheres, according to the merits of their work, evil or good, done during their life-time. But the path is one for all. Everyone will have to pass through it. On reaching their respective spheres they will have to pass through deep sleep at least for a few days—it may be more. But after all there is one interesting thing and that is, —nobody feels hungry there. There is no burning sensation of the stomach due to hunger."

A valuable paper regarding the Tagore Estate had disappeared from the house long ago. He was requested to give some information about that paper. He immediately wrote, "Go to that plumber and search there." He also mentioned the name of that plumber. Somebody went to that plumber and searched his files. Inside the files was that valuable paper. By mistake it had been sent to him along with other bills.

The spirit of my father used to come to us several times a day and would want to talk to us about many things. But we did not like it as we were afraid of communicating with his spirit daily. Besides, we felt that the health of my daughter might deteriorate.

Three months after my father's Sradha ceremony, he was again called through planchette. At first he did not want to come. But after so many requests and with the help of the spirit of one of our relatives, he came. But he did not answer our questions. After several requests, however, he obliged us with one answer in such a way that we felt as if he was compelled to come from his deep slumber. The answer which was given, was not at all correct. I think that the spirit of Kailash Mukherjee had disclosed a great truth of their kingdom.

In the Hindu Shastras, there are seven

worlds. They are Bhu, Bhupa, Swah, Maha, Jana, Tapa, and Satta (Brahmaloka, the place of the Supreme Lord). Our spirits after death will stay in one of those worlds according to the merits of our previous births. The Souls of great saints, the yogis and the dearest devotees of the Supreme Brahman will go straight to the Brahmaloka. The spirits of the common people will stay in one of those worlds but first they must stay in the world of Bhu for a few days, and then they will gradually go upwards to a certain sphere but not to Brahmaloka.

Others believe that the spirits must stay for a few days in the world of Bhu. Afterwards they will go to the next world of Bhupa or astral world which is the lowest sphere of that world.

All these spheres are possibly imaginary. This astral world has seven spheres. The first sphere is very near to the earth and that is where the evil spirits stay. From there they gradually go to the next sphere.

The sphere from second to fourth are called Pretloka. The spirits of these spheres are those who have left the mortal world with unfulfilled desires. They may stay there sometimes and then go upwards. The sphere from fifth to seventh are called Pitriloka.

According to some theosophists, the spirits can choose the spheres according to the merits of their previous births.

The fifth sphere is for the intellectuals, the sixth is for the devotees and the seventh for the spirits who serve mankind. The next world is called the world of Swah. It has also seven spheres. The first sphere is for the idealists and philosophers, the second is for the great devotees who can see their personal or tutelary gods there; the third sphere is for those who serve mankind and want to relieve themselves of their worldly distress; the fourth is for the intellectuals, poets, writers

and artists; the fifth is for the spirits of great men. The sixth is also for them. The seventh sphere is the one which is the highest of all spheres and where the great saints, the yogis and those who have seen the Self during their life-time, go. Some people call this sphere the world of Cosmic Consciousness where they will unite with the Supreme Lord and break the cycles of births and deaths. There are no more spheres after the seventh sphere, but the Hindu Shastras believe in seven worlds only. The last one is the world of Sattaloka or Brahmaloka.

Based on this experience, we feel that before the Sradha ceremony powerful spirits may come to their dearest ones and give them some advice. Even they can foretell the future of others. After the Sradha ceremony the spirits will go to their respective spheres according to the merits of their previous births and will fall asleep there. It has not been definitely known how long they sleep there. Some say that it may be for a few days, a few years or may be even hundred years or more. They will stay there in that condition. If the spirits wake up from their deep sleep after many years, they still remember their dearest ones and come down to see them. They will not see them any more as their dearest ones may have been dead long ago and asleep in their respective spheres or may have been born again somewhere in different bodies.

Communication with the spirits of the great political leader and the great poet obviously reveals the fact that the spirits are familiar only with the spirits of their own relatives, friends, and noted great men of the world. But they are not familiar with the unknown spirits. As we make friends with unknown persons through our relatives and friends in this world, so the spirits too may get acquainted with other unknown spirits in a similar way. After acquaintance, friend-

ship may follow gradually as on earth. This is a mere conjecture.

Why should we think that we should know all the persons in this world? Are we quite familiar even with all the persons of our own village or town? The great men are well-known to all. But we, the common people, are not known to every body. So the spirits of the political leader and the great poet did not know the spirit of my father.

It is written in the Chandogya Upanishad that there are two ways by which the spirits may go—one of them is Devjan and the other Pitrijan. But they all together travel in one path only. After passing through many different spaces such as the sky, the sun, the clouds etc., they at last reach Chandraloka. It is the place from where the spirits of Yogis, the saints, the pious, and the devotees are taken away by a celestial body to Brahmaloaka to enjoy there, and lastly to unite with the Paramatman, the Supreme Lord. Then they get their salvation and are released from the cycles of births and deaths. The other spirits who had done some good deeds in the mortal world, will enjoy only the merits of their good deeds done in their previous life in Chandraloka. When their merits are exhausted they return to the sky and from the sky to the air. From the air they go to the vapour which is turned into clouds. From the clouds they come down with the rains to the earth and are turned into different types of corn, plants etc.; from this state it is very difficult for them to come out.

The living beings of the mortal world who eat these grains or plants give birth to their children of their respective species. Those who did good work in comparison to other spirits in their previous life, are born in Brahman, Kshatriya and Vaisya families. Others who did all evil deeds will be born in the beast families. The spirits who can

neither travel through Devjan nor through Pitrijan are born as ants and insects. Their lives are very short. There are no remarkable events in their lives. This is the third one. ( V. 10. 8 )

The Brihadaranyaka Upanishad follows the Chandogya. The Kausitaki Upanishad says:

“Sa iha yathakarma yathabidyam kita, va patanga, va sakuni, va sardula, va singha, va matsya, va parasya, va purusa, va anya, va atesu sthanesu, pratyajayate.”

Whatever they be here, an insect, a fly, a bird, a tiger, a lion, a fish, a human being or in any other body, they become that again. ( Kausitaki Up. 1. 2 )

In the Manduka Up., we find in the verse 1. 2. 10 ;

“istapurtam manyamana varistham nanyat sreo

vedayante promura

nakasya prithe te sukritehanubhumeiva-  
mam

lokam hinataram va vishanti.”

Those who are swayed by passion, think themselves great by doing yajna ( religious sacrifice ) and digging ponds and wells. After their death they will go to heaven and will enjoy there the merits of their good deeds of their previous lives. When their efforts will be exhausted, they will return either to the human families or in the lowest families, such as, beast, bird, and insect families.

In the Bhagavadagita Lord Krishna said to Arjuna ;

“yatra kale tvanavrttim

avrttim cai va yoginah

prayata yanti tam kalam

vakasyami bharatarsabha.” VIII. 23.

O Arjuna, I shall declare you the time of departing when yogis never return and also wherein departing they do return.

He said again—



"agnir jyotir ahah suklah  
sanmasa uttarayanam  
tatra pravata gacchanti  
Brahma brahmavido janah." VIII. 24

Lord Krishna is describing the path of Devajana for the yogis :

The yogis who know Brahman proceed after death through fire, light, day, bright fortnight and the six months of the northward course of the sun and finally reach Brahman, the Absolute.

Next he described the path of Pitrijan for the yogis like the other mortals :

"dhumo ratris tatha krishnah  
sanmasa daksinayam  
tatra candramasam jyotir  
yogi prapya nivartate." VIII. 25.

The Yogis who take the path after death over smoke, night, the dark fortnight and the six months of southward course of the sun obtain lunar light and return to the mortal world under the influence of births and deaths.

The spirits who are lost in the night of ignorance will go by the usual path of the spirits who are subjected to rebirth ( Pitrijan ) and those who travel by the path of knowledge will be released from birth ( Devjan ).

Lord Krishna said to Arjuna here in details :

"suklakisne gati hy ete  
jagatah sasvate mate  
ekaya yaty anavrttim  
anyaya 'vartate punah." VIII. 26

Light and darkness, these two paths are considered to be eternal. Going by one of them one reaches the Absolute from where there is no return, and going by the other one returns again and becomes subject to the cycles of births and deaths once more.

Then Lord Krishna advised Arjuna :

"nai 'te srti Partha janam  
yogi muhyati kascana  
tasmat sarvesu kalesu

yogayukto bhava Arjuna." VIII 27

O Arjuna, knowing these two paths no yogin is deluded. Therefore, O Partha, at all times you be established in yoga.

As we have a world of our own, the spirits also have a different world of their own. In our world there are separate places for the learned and the righteous persons in our society. The spirits also have their different spheres. Sometimes we are compelled to flatter the rich and the political leaders for our own benefits but in the other world there is no such place. The spirits are measured by their merits of work done while they were living. Nobody will help them there, and there is no chance of flattery and recommendation as in the mortal world, to uplift the position of the spirits.

In our society there are good and bad people staying funeral rites side by side. The good people always avoid the bad ones. Some of the spirits are virtuous while some are not. The virtuous spirits always avoid others. When an evil spirit attacks any mortal person to do some harm, the virtuous spirit sometimes comes forward to protect that person from the hand of that evil spirit. I myself have had some experience regarding this.

Between the mortal world and the other world of the spirits there lies only the materialistic difference. Our Souls in this mortal world are linked temporarily with our material bodies. But the spirits have no material bodies of their own which they have already left. We, with our bodies, are unable to go anywhere within a short time, but the spirits with their ethereal bodies are able to go anywhere with the speed comparable to lightning.

We have often heard from dying persons that they had been seeing the spirits of their close relatives hovering nearby ; for instance,

standing and watching them by the side of the windows of their houses. We may naturally think that they have been suffering from a kind of hallucination as a result of their illness. But I can understand at present that this is not so. They really had seen the spirits of their relatives. These were not at all cases of hallucination.

I am going to relate a true story here. I had had an intimate friend, late Dr. Sudhir Ranjan Das Gupta, M. A. PhD. (Philosophy) who was once a favourite student of the great philosopher and ex-President of India late Dr. S. Radhakrishnan and who was a principal and professor of philosophy in Naihati college, 24 Parganas in West Bengal. Everybody among his friends and students knows him as an honest and well-behaved man who never lied in his life. He once told my wife and me a true story regarding his family.

His wife died of cancer, but his mother-in-law was then living. She was very old, and so nobody liked to inform her about her daughter's death. Very often the old lady used to enquire about her daughter, but the members of her family used to tell her that her daughter was very sick and so was unable to see her. She wanted to visit her but could not do so, as she was bed-ridden. Two days before her death she saw her daughter with her husband's brother who died fifteen years ago, standing behind the window of her room. She related this story to her family and told them that her daughter must be dead. She further informed them that these two spirits seemed to wait there to take her with them. She told them that she would die very soon. Nobody could keep her alive. Two days later she died.

My late professor-friend used to visit our house every Friday afternoon for a chat. A couple of weeks before his death, he came and informed us that during the day-time he

saw his wife standing and staring at him from behind the window of his bedroom continuously for a few days. He told us also that it was not a case of hallucination but that it was a fact and he again told us that his wife after her death, possibly could not forget her husband. During this time my father had already died a few months ago and I related to him all the supernatural incidents about my father after his death. He listened to those stories and was dumbfounded.

Three days before his death, he came to our house and discussed with me about the journey of a man after his death, to the other world. I smiled and told him that if one of us would die, the spirit of the dead might come and relate the facts of the other world. He then cut jokes with us, saying that he might come and tell us the facts after his death. After three days he suddenly died. I was expecting him to come and give us some information of the other side of life to me but he did not come. It is really a mystery.

After a few months, I met my late friend's son, Sri Shuva Sanjan Das Gupta, a lecturer of Naihati College and I had a talk with him about his father. After a couple of days he sent me a letter which I am publishing here for the readers.

"Dr. G. M. Das De, the writer of this book, has requested me to say something about my late father, Dr. S. R. Das Gupta. What my father related to him about my grand-mother is true as I was also told by my father the same story when he was alive.

Here I am going to relate another event regarding my late father after four months of his death. One day at about 5 P.M. I returned from my college and was taking rest on my bed. At that time I was staring at the window of my bedroom. Suddenly I heard a whispering sound which came from the open door in front of my room. I turned

my face towards that door. To my surprise, I saw the spirit of my father wearing a white punjabi ( long shirt ) and a dhoti ( cloth ). I ignored it thinking it may be a case of hallucination. I turned my face towards the window again. After a few seconds I heard again the same kind of sound and I turned my face towards the same door and found the spirit of my father wearing the same dress

standing there. I saw his face. It seemed to me that he wanted to say something to me. I immediately got up from my bed and followed him. I saw him entering into the next room. I also entered; but to my surprise, I could not trace him. I only felt a gush of air passing through the window of that room. SD—Shuva Ranjan Das Gupta.

( To be Continu )

## Current Affairs

### TAN CHEN-WEI

Reena Ganguli in "Visva-Bharati News"

Mrs. Tan Chen-Wei passed away on Tuesday, March 4, 1980. She was born in Chang-sha city of Hunan province, China, on December 30, 1905.

Mrs. Tan and her husband, Professor Tan Yun-Shan, first came to India in 1929, with their eldest child

only nine months old. The Tans lived at the Ratan Kuthi. After a stay of two years they went back to China.

Mrs. Tan did not want to be satisfied with house-keeping only. When they went back to China, the young couple decided to donate all her property to build a school like the one they saw in Santiniketan. A big house on the outskirts of Chang-sha city was the first concrete building in

the area and it belonged to Mrs. Tan. By the side of a hill, with a river running through the property, it seemed ideal to them to start an educational institution. All the jewellery and cash that the young wife owned was converted into a fund for the school and Mrs. Tan herself took charge of the administration and her share of the teaching work.

While Mrs. Tan was busy teaching and taking care of the children, her husband had been busy touring China, collecting funds, books and moral support for the work he was to start at the Cheena Bhavana.

As planned by Gurudev Rabindranath and the Tans long before, they came again to India in 1936. By this time they had four children. Although it must have broken her heart, she had to leave her two older sons and make the difficult journey to India with the two younger children. Mrs. Tan knew of the kind of difficult life—the heat, scarcity of water and abundance of mosquitoes and other insects plus the lack of city amenities—she would have to face, but she wanted to be by her husband's side to help him in his work.

As soon as they reached India, Mrs. Tan used her own money to build the house they lived in, while Professor Tan started the task of the construction of the Cheena Bhavana building.

Mrs. Tan was an important part of the Cheena Bhavana itself, where she

was known as "Guruma" to the students. She helped them in their studies and in adjusting to the life in Santiniketan. Even a few months ago I had been to Guruma with a problem in Chinese grammar and with great enthusiasm she opened up dictionaries and wrote it down for me, in her beautiful calligraphy, the meaning and grammatical uses of the word.

Mrs. Tan was an active member of the various womens' organizations in Santiniketan. In her later years she could not actively participate but she regularly attended the meetings and donated generously to the funds, as community work, specially that concerning women and children interested her most. Gardening was another love and all her neighbours constantly enjoyed the fruits and vegetables she grew with her own clever and busy hands.

Although Mrs. Tan belonged to the prosperous city of Chang-sha she preferred the simple life style of Santiniketan. She was always in perfect harmony with the ashram and the ashramites. We will miss her dear presence sadly. Her end was calm and peaceful, like the life she had lived.

## CASTE

The struggle against the caste system—In its issue of the 7th November, 1979, the Indian Messenger has

already put forward some suggestions regarding a multi-pronged attack on the firmly entrenched Caste System. These suggestions indicate that the "war" against caste has to be fought not so much on "legalistic" grounds but on the propaganda front. We said then that the ultimate remedy is to launch great social movements against caste like the movements in Bengal (e. g. the Vaishnava movement of Shri Chaitanya, the movement of Shri Vivekananda and above all, the Brahmo movement launched by Rammohun, Keshub Chunder and Shivanath Shastri). In launching such social movements, our political leaders can help a great deal. For example, during their electioneering campaigns (which are full of verbal broadsides against "casteism") they can refuse or eschew the practice of soliciting the "blessings" of those priests, mohuntas or "Shankaracharyas" who still believe strongly in the caste system, refuse entry of scheduled castes to their temples, or flaunt their "sacred" threads. One hears reports that some Brahmin or other high caste cabinet Ministers still expect their Scheduled Caste constituents to "touch their feet" before the ministers condescend even to listen to their complaints and grievances. Such obviously feudal and medieval

practices must clearly stop before the rigid bonds of caste which hold our society in their tentacles can be loosened. The war against caste is too serious a matter to permit any "double standards" or hypocrisies.

### "Hawks" Over The Indian Ocean

"In the recent time the Indian Ocean basin has become one of the main directions of hegemonistic desires of the United States. Its strategy is to lay the foundation for permanent American naval presence in that area and thereby to create conditions for imposing upon developing Asian and African countries Washington's will through the force of arms and direct diktat," Sergei Kulik writes in an international review in the newspaper *Selskaya Zhizn*.

"Fearing resistance of the peoples of the countries, where American bases and other large military structures are located, the Pentagon prefers to establish its strong points of aggression predominantly on uninhabited or sparsely-inhabited islands. The coral Diego Garcia atoll is assigned the main role in the network of military bases by which the United States entangles the Indian Ocean.

"According to plans of Washington strategists," stresses Sergei Kulik, "Diego Garcia is to become the binding link in the chain of numerous existing and would-be

bases, the formation of which is sought by the Pentagon from shores of Japan to the south of Africa. The outlines of this sinister network are already shaping."

"While building up its own military presence," the article runs, "Washington also intensively draws its Western partners into militaristic preparations in the Indian Ocean."

"China also builds up its armed forces in the Indian Ocean. China's southern fleet, according to the Indian newspaper National Herald, has already been brought up to 300 combat units. In Peking they practically greeted all militarist actions of the United States in that area, and never made their condemnation."

"The propaganda machines of Washington and Peking act hand in glove. They try to 'justify' their build-up of armaments in the Indian Ocean either by invented references to events in Afghanistan or by fabrications about "Moscow's desire to have an access to warm seas". But inexorable facts turn down the fabrications of those who try in vain to use the anti-Soviet nonsense as a smokescreen to cover up their own hegemonistic desires. The United States unilaterally froze negotiations with the USSR on demilitarization of the Indian Ocean as far back as 1978!", the news analyst stresses.

"As was admitted by the US News

and World Report, an agreement on limitation of military activity in that ocean would 'tie the US hands'. The decision on the use of bases in Oman, Kenya and Somalia was taken by the administration long before the events in Afghanistan", the article runs. "And still earlier, they started drawing up aggressive conceptions, 'quick reaction beyond the horizon' and 'instability are,' at the office of the US presidential assstant for national security affairs, Exactly referring to these insene theories of Zbigniew Brzezinski, American 'hawks' are now trying to justify Washington's militaristic activity in the Indian Ocean, to vest the United States with 'the right' to use military force against peoples which opted for the way of independent development and social progress."

"After the White House made known the new US nuclear strategy, aimed at breaking the existing approximate equilibrium of the forces between the USSR and the United States," the news analyst stresses, "there is no doubt that the military preparation of the United States in the Indian Ocean are a link in the global policy of the Carter administration which selected the arms race and frustration of detente as the main methods of conducting international affairs."

Issued by the Information Dept. of the USSR consulate General in Calcutta.

## THE SPRIT ON BANDUNG

MERVIN-DE-SILVA,  
EDITOR, LANKA GUARDIAN, SRI LANKA

Addressing the Indian Parliament on his return from the Bandung Conference, Mr. Nehru said: "Bandung proclaimed the political emergence in world affairs of over half the world's population.....". But he added that 'it would be misreading of history to regard Bandung as though it was an isolated occurrence and not part of a great movement of human history'. If Mr. Nehru was correct then, his evaluation made so soon after the conference seems even more correct now. Bandung, indeed, is a landmark. Yet, it is much more a part of a historical process. Bandung was an Afro-Asian gathering, by definition, a regional or continental concept. This physical dimension reveals both its strength and its limitations. It is useful to note, for instance, that there never was a 'second Bandung' although there were several active and sustained efforts to convene another such meeting. But after the first nonaligned conference in Belgrade in 1961, these efforts slowly lost their momentum and Bandung receded inexorably into history, a history in which it has a significant place. The 'Bandung Spirit' did not die. No. It was gradually assimilated into a larger idea, a historical force, as this quarter century has proved, of greater vitality and resilience. That force is nonalignment which moved across to and embraced Latin America and few nations of Europe.

The post-war world witnessed the end of colonialism, first of all in Asia. That is why Bandung, inspite of the presence of some African and Arab countries, had a strong

Asian accent. Bandung marks a significant stage in the maturation of the political consciousness of those nations which freed from the imperialist yoke after many centuries responded to their own compulsive need to assert this newly achieved independence. In that sense, it was as much psychological as political. Understandably so. Colonialism had not only meant political domination and economic exploitation but the spoliation of the rich and ancient cultures of these conquered peoples. It was a historical process because this consciousness was not confined to one or two or a handful of countries. On the contrary, it was a phenomenon common to almost every nation that had shared the colonial experience. In short, it was a 'group feeling', a collective consciousness which had already expressed itself in an informal Afro-Asian group at the United Nations. This group feeling, born out of a shared experience and fortified by a newly awakened sense of identity, gradually grasped the idea that it was also necessary to shape a collective will. Only a collective will would allow and promote collective action.

In part, it was, as I said, psychological: In part, it was also a predictable, even inescapable response to an elementary fact of contemporary history. Each of these nations, individually, was fundamentally 'weak'. Therefore, in a given world system where political power goes with economic and military strength, these notions could affirm their independence and assert their right to be heard only collectively. The mobilisation of the collective will

was the only option, the only way to have their distinctive voice heard, if not heeded. So Bandung was a natural extension of the Afro-Asian group at the U. N. These are plain historical facts and if they require re-iteration, it is only because we are looking back 25 years, from the vantage point of a world in which such organisations and movements like OAU, the Nonaligned, the Group of 77 at UNCTAD and the UN itself, are so strongly influenced by this self-same spirit of collective action and unity. Seen from this perspective, Bandung is rich in lessons that are even more meaningful in today's world.

It is common knowledge that the idea of the Bandung Conference received formal blessings at the first Colombo Conference of April 1954, a conference in which India, Pakistan, Indonesia, Burma and Ceylon ( Sri Lanka ) participated.

In late 1953, Mr. Foster Dulles, on a visit to Pakistan, had described nonalignment ( a word coined by Nehru ) as 'immoral'. The very notion that the ex-colonial countries could conceive of an independent, collective voice in world affairs, earned the vicious hostility and contempt of the US and the American press.

Already the US was busy on a US-Pakistan military agreement, inspite of strong objections by India. At Nuwara Eliya, Ceylon, the US Ambassadors of the region had met in secret and decided that before the Colombo Conference, the US must isolate India by winning over the other four.

Burma's US Nu told the Colombo meeting how he had turned down an offer of US aid because it was tied to another offer, a 'mutual security pact'. Ceylon was in a quandary. Driven by its own pressing domestic needs, Ceylon had signed a rubber-rice barter deal with China in defiance of the US-imposed embargo on the sale of strategic materials to

Communist China. But the pressure of the Ceylonese Prime Minister, the ultra-rightist Sri John Kotelawela, was intensified until the US succeeded in getting Sir John to launch an attack on the USSR at Bandung.

In today's context, the US-Pakistani move is extraordinarily thought-provoking. The US treaty resulted in the growing isolation of Pakistan, one of the five sponsors of Bandung, from the progressive movement of the poor world. Not all the Islamic summits nor Mr. Bhutto's manoeuvres to sponsor a third world conference could rescue Pakistan from its self-imposed alienation. Only the collapse of CENTO gave Pakistan the opportunity of joining the nonaligned conference in Havana last year. But once again the shadow of the US falls over this country and we are left to wonder whether Pakistan's lately acquired nonalignment is genuine enough to withstand new pressures from old patrons. Of course, Pakistan is no exception. The winning of allies and the construction of military-alliance systems was part of the US general strategy of keeping the under-developed nations from acting in concert, from struggling for a new international 'order, and from unifying their efforts to strengthen that struggle. The 'New York Times' hailed the Colombo Communique in 1954 because it showed, according to that newspaper, a healthy reaction against communism and because Mr. Nehru had failed to impose India's desire to form a 'neutralists' block.

In 1976, just before another Colombo Conference, the 5th nonaligned summit, Professor Moynihan, one-time US Ambassador to India and the U. N., was warning his government that the 'emerging bloc' of third world nations was a serious threat to US interests.

So while the 'new' nations were striving towards unity and a common policy of



nonalignment and independence, the US was employing every possible strategem to establish military-political alliances and alignments. Surely it is significant that SEATO was created six months before the Bandung meeting. In another critical area of the world, the Middle East, the Baghdad Pact was signed, and the young Colonel Nasser of Egypt, who was a dominant personality at Bandung Conference denounced it as an insidious attempt to disrupt the Arab League. At first, the US and its allies, opposed the idea of an Afro-Asian Conference. Several pro-US regimes (Iran, Turkey, Lebanon, Philippines) gave the invitation to China as the main reason for their antagonism. But when the US discovered the current was too strong and running against it, there was sharp change of tactics. Suddenly most of these countries did a volte face. The US now hoped, as the 'New York Herald Tribune' observed that 'America's friends will outnumber her enemies and they will defend the US when necessary'.

Why? In his well-researched study 'Afro-Asia and Nonalignment' G. H. Jansen gave us the answer.

'It was in this debate on colonialism that the conference grappled with its real task and its real purpose....'

If the common colonial heritage was the historical foundation of the movement which made a formal announcement of its advent on the world scene at Bandung, the struggle against 'Colonialism in all its manifestations' (Mr. Krishna Menon's contribution) was its publicly declared manifesto. And it is precisely this fundamental fact which has made the movement's anti-imperialist character its central feature. And for that reason, the US and its allies, both outside and inside the movement, have consistently laboured to dilute this character, divert the forward movement from its avowed aims and divide its ranks.

Today this movement's broad forces have identified the various manifestations of colonialism in whatever guise it appears. Thus, the cry for a new economic international order. The clamour against the transnationals, the battle to end cultural colonialism and information imperialism.

While the West was right in identifying this resurgent force as an 'enemy', it had yet another reason to be doubly hostile to it. The socialist countries, led by the Soviet Union, had recognised the immense progressive potential of this burgeoning movement, and by word and deed, as its support for national liberation clearly demonstrated, supported its basic aims.

Soviet Union had openly declared support for Panchasheela, which included the cardinal tenet of peaceful co-existence. Moscow had sent a message of goodwill to Bandung, whereas the black Congressman, Adam Clayton Powell, the only unofficial American 'observer' was reduced to distributing cigars to delegates as a gesture of the friendship of the American people, when President Eisenhower and the State Department rejected his suggestion that the US should send an official message. China, outlawed from the U. N. by the US, identified itself with the forces of Bandung. It is a commonplace fact of history that it was the combined support of the nonaligned and socialist countries and the pressure they exerted for nearly 20 years which finally led to the admission of China into the UN. But as we celebrate the 25th anniversary of Bandung, the headlines in the press expose the many bitter ironies of China's present policies, after Defence Secretary Harold Brown's visit, the US has decided to sell military equipment to China. It has already made China a 'most favoured nation' in the matter of trade. And China herself prepares to welcome Gen. Pinochet, leader of Fascist Junta, placed, in power by the openly admitted US conspiracy of de-stabilisation of the Allende regime.

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## A NEW BIRTH OF FREEDOM

ANADI BHUSAN MAITY

Since the achievement of independence "the revolution of rising expectations" has gripped the mind of the people, determined to shake off their conditions of slavery and poverty. But political freedom will be a hollow mockery without economic freedom. Political emancipation will be unsubstantial without material well-being for all. Under the impact of Five-Year Plans India has made significant progress in many directions. But economic development so far has failed to make a major dent on poverty. Today we still find that more than 55% of the population are below the subsistence line. National strength and self-reliance can be attained and preserved in the long run only when the weaker sections are strengthened and social inequalities and injustices are corrected. If the misery of the poor and vulnerable sections of our society is to be alleviated, vast and far-reaching changes have to be effected in our socio-economic structure. The 20-Point Economic Programme has proclaimed 'a new birth of freedom' for the weaker sections of the society who are still languishing under the dead weight of poverty, ignorance, squalor and disease. It has been designed to create conditions which will guarantee "economic freedom" for the toiling masses. Hence, it constitutes "the charter of our economic transformation and emancipation". Before dealing with the Programme, we should have an idea about the economic progress of the country during the last 30 years.

India's war against poverty began with the launching of the First Five-Year Plan in 1951. The basic objectives of our five year plans are

to raise the standard of living of the people through Socio-economic transformation of the country and to build up a social order based on socio-economic justice and offering equal opportunity to every citizen. During the last 30 years the country has been able to maintain a climate of freedom by imparting dynamism to the economy. There has been a marked overall growth as well as diversification in the economy. The national income and the per capita income have increased to a great extent. The agricultural production has also increased considerably. During this period India's industrial base has been greatly strengthened. Industry has been so diversified that to-day we are virtually self-sufficient in large variety of sophisticated capital goods and intermediate products. India's reservoir of technical, scientific and managerial skills has expanded enormously. The Indian economy to-day has a far-reaching infrastructure—roads, railways, power generation, etc. Despite these achievements, the development strategy so far adopted has not sufficiently helped the masses. As the Draft Fifth Five Year Plan points out: "Economic development during the two decades since the inception of planning has resulted in a sizeable increase in average per capita income. There is no doubt that living conditions have improved everywhere, even in the most backward districts. Yet large numbers have remained poor."<sup>1</sup> In fact, the rate of economic growth has not been as rapid as it ought to have been, particularly in the context of our low standard of living. Moreover, the phenomenal increase in population at the rate of 2.5 percent per annum and the inordi-

nately high prices have swallowed up a considerable part of this growth. Since 1956 the prices of essential commodities have moved up continuously. Food articles contributed much to this price spiral. The steep rise in food prices has led to a steeper rise in the cost of living index, because foodgrains form a substantial portion of the consumption basket. The per capita availability of the most important articles of consumption, e.g. Cereals and pulses, edible oils, vanaspati, sugar, cotton cloth, etc. have not increased significantly. Obviously this proves that the benefits of economic development have not effectively percolated to the great majority of people. The Prime Minister said in the Parliament that 54.09% of the population in rural India and 41.22% in the urban sector lived below the poverty line.<sup>2</sup> On the other hand, we find that there has been a significant increase in the accumulation of wealth in a few hands as a result of huge investments made under the successive five year plans. Although national wealth has considerably increased, it is now being used and controlled only by a small sections of the people. These facts tempt us to conclude that some of the rich have become richer and some of the poor, poorer. Dr. N. Das rightly says : "In India to-day one sees, side by side, thousands of people below the line of destitution and conspicuous consumption by certain other sections of the society."<sup>3</sup>

We thus find that although 30 years of planning has greatly transformed the country's economic structure, it has failed to alleviate the miseries of the weaker sections of the society. It is well-known that a progressive society can not be built on the poverty of the millions. As the Draft Fifth Five Year Plan observes : "The existence of poverty is incompatible with the vision of an advanced, prosperous,

democratic, egalitarian and just society implied in the concept of a socialist pattern of development. In fact, it holds a potential threat to the unity, integrity and independence of the country. Elimination of poverty must, therefore, have the highest priority."<sup>4</sup> The 20-point Economic Programme launched by the Prime Minister on July 1, 1975 has once again focussed the country's attention on the unfinished task of the eradication of poverty through national reconstruction and development. It is an action-oriented programme initiated to obtain economic and social goals enshrined in the Directive Principles of State Policy of our Constitution, viz., ensuring adequate means of livelihood, liquidation of unemployment, progressive reduction of income inequalities and evolution of an egalitarian State into a tangible reality. It has imposed a duty on the Government to tackle the problems effectively so that the country begins to move in a new direction with a new purposiveness.

The programme is not new. It has only listed the priorities in the current situation. It is not a panacea for all the ills from which India is suffering, but marks the determination of the Government to achieve certain definite objectives in the vital social and economic spheres. The programmes broadly fall into four categories :

First,

There are those that are exclusively meant to improve the lot of the rural population, such as implementation of agricultural land ceilings, provision of house sites for landless, abolition of bonded labour, liquidation of rural indebtedness, minimum agricultural wages and agricultural development.

Secondly,

Those that will have an impact on relieving the hardships of the people living in urban areas, such as socialisation of urban land,

liberalisation of investment procedure, workers' association in industry, new apprenticeship scheme.

**Thirdly,**

Those that would benefit both the sections, such as steps to bring down prices of essential commodities, accelerated power programme, development of the handloom sector, supply of cloth, development of road transport, supply of essential commodities at controlled prices to students in hostels, supply of books and stationery at controlled prices and income tax relief to middle classes.

**Fourthly,**

Those that are meant to attack social and economic crimes, such as prevention of tax evasion, punishment to economic offenders and confiscation of smugglers' properties.

The Programme, indeed, reflects a sense of realism. The programme of action has been limited to measures that are suited for speedy realisation and do not call for extreme solutions or heavy outlays. It also does not replace or supplant the Five-Year Plans, but assigns special importance to a limited set of urgent programme and adds several socially important lines of actions. Its basic object is to stop "economic indiscipline" and to impart dynamism to the country's economy by "breaking stagnation and generating growth and welfare."<sup>5</sup>

The Economic Programme can be called a New Deal ;<sup>6</sup> for, it puts emphasis on changing the balance of advantages in favour of the dispossessed. It has shown greater concern for the weaker sections of the rural India which comprise mainly small land holders, the landless agricultural labourers and the members of the Scheduled Casts and Scheduled tribes. The New Deal, by breaking the motivational obstacle and by raising the capacity of the cultivators to initiate and participate in developmental process, will pave the way towards

increasing agricultural output. In short, the New Deal aims at improving the moral stature of the weaker sections of the society so that they may look forward with hope and confidence to the future. In his presidential address at the 75th plenary session of the Indian National Congress at Kamagata Maru Nagar on 31st December, 1975, Shri D. K. Borooah explained the implications of the New Deal in the following words :

"The 20-point programme set the order of priorities of our goal of democratic Socialism. Rural India had till now remained comparatively less affected by Socialist measures. This programme which involves implementation of land reforms, provision of housesites for the landless and weaker sections, liquidation of rural indebtedness, abolition of bonded labour and fixation of minimum agricultural wages is bound to change the face of rural India in a manner truly revolutionary. It will give a new sense of dignity and new consciousness to the landless and poor farmers, bring about a qualitative change in social relations in Indian villages and release for national reconstruction a tremendous reservoir of energy which had remained dormant so far because of soul-crushing poverty and inhuman exploitation."<sup>7</sup>

The New Deal has heralded a social revolution in the country. India is predominantly an agricultural country. The people cannot move forward without the transformation of rural economy. Our Prime Minister once said : "Our major weakness is that, in our democratic polity, we have not been able to find satisfactory methods of organising rural manpower and restructuring of rural economy."<sup>8</sup> Effective implementation of the new economic programme will help greatly to overcome the weaknesses and pave the way

towards the attainment of economic self-reliance.

The 20-point Economic Programme had undoubtedly resulted in significant achievements in various fields. It scored an initial success in reversing the price trend and agricultural production. The programme put the industrial development of the country on a new pace. Industrial production picked up significantly after the improvement of the power situation. The public sector enterprises continued to maintain their improved performance. Steps were taken to gear up public distribution system as an instrument of price stability, especially to protect the vulnerable sections of the society. Some States had given greater attention to regulating supplies of essential commodities through a network of fair-price shops, consumer co-operative stores, etc. These were established in rural, hilly, industrial and plantation areas besides urban localities in the country. A full-fledged Department of Civil Supplies was set up at the centre to keep a constant vigil on this area of public policy. Besides, de-hoarding operations, insistence on the observance of discipline by shop-keepers and elimination of bogus ration cards brought about an improvement in the situation.

Regarding land reforms administrative machinery was geared up to remove legislative and procedural bottlenecks. Top priority was given to the implementation of land ceiling laws. The available information had shown that the States concentrated on the allotment of surplus land to the landless. Scheduled castes and Scheduled Tribes were given priority in land allotment amongst the landless agricultural labourers. Equally important was the allotment of house-sites to all landless labourers who had no plot, a house or a hut of their own. The Works and Housing Ministry had issued guidelines for implementation of the scheme for allot-

ment of house-sites to landless labourers. The scheme of allotment of house-sites, free of cost, was treated as a part of the Minimum Needs Programme. In West Bengal almost all homeless families in rural areas numbering 2,73,712 were provided with homestead land. The West Bengal Acquisition of Homestead Land of Agricultural Labourers and Artisans Ordinance, 1975, offered opportunities for regularising possession of homestead land by homeless people.

It was reported that bonded labour existed in atleast 17 out of 22 States and 3 out of 9 Union territories. The Prime Minister described this system as 'barbarous'. The age-old practice of bonded labour was abolished under the Presidential Ordinance of October 24, 1975. Subsequently, the Parliament passed the Bonded Labour System (Abolition) Act in January 27, 1976. Under the Act bonded labour system was abolished finally. The States were asked to prepare and implement schemes for social and economic rehabilitation of the emancipated bonded labourers. The Central Government constituted a high power committee of officials to co-ordinate programmes regarding rehabilitation of freed bonded labourers.

The programme referred to the imposition of moratorium on recovery of Mahajani debts from landless labourers, marginal and small farmers and artisans. Some states like Assam, Bihar, Maharashtra, Madhya Pradesh, Uttar Pradesh, Haryana, etc. had taken action for complete redemption of debts of the weakest categories. In West Bengal the State Assembly passed a legislation for liquidating debts due to Mahajans from agricultural labourers which had given total debt relief of Rs. 67 crores to 55 lakh families.

The minimum wages for agricultural workers were too low. The Minimum Wages Act, 1948, which also applies to the Agricultural workers, could not give them relief. Steps

were taken to revise the minimum wages. The Central Government revised the wages for agricultural workers in the Central sphere, the revision ranging between Rs. 4.45 and Rs. 6.50 per day, according to the areas. It was agreed at the Labour Ministers' Conference that States, which had comparatively low rates of minimum wages, would notify their revised rates of wages. However, the minimum wage for agricultural labour throughout India now varies between Rs. 3/— and Rs. 8/— per day. Many State Governments also enacted legislation to fix minimum wages. The Agricultural Labourers Act, 1974 enacted in Kerala was considered the most progressive. It conferred on the workers several benefits apart from ensuring them fair wages. Other states were asked to revise their laws on the model of the Kerala Act.

The programme referred to the socialisation of urban and urbanisable land to subserve the common good by ensuring equitable distribution. On February 2, 1976 the Parliament passed the Urban Land (ceiling and Regulation) Act designed to achieve the purpose. The aim of the legislation was two-fold: (i) to regulate the construction of buildings on land in excess of the ceiling limit with a view to preventing the concentration of urban land in the hands of a few persons and speculations and profiteering therein; and (ii) to bring about an equitable distribution of land in urban agglomerations to subserve the common good. Another objective was the discouragement of construction of luxury housing leading to conspicuous consumption of scarce building materials.

Steady industrial progress presupposes better understanding and goodwill between the labour and the management. With this end in view the programme stressed on "workers' association in industry." The Government had drawn up a scheme which provided concrete shape to the participative

management at the shop floor level and plant level. The Scheme was to be implemented in the first instance in manufacturing and mining industries whether in public, private or co-operative sectors and where there were 500 or more workers on the rolls. The Scheme received warm support from the management and labour alike. Steps had been taken to introduce the scheme in various industrial units, especially in the public sector. It was reported that some Central Government public-sector undertakings implemented the scheme. These undertakings adopted different systems depending upon the local conditions and their individual needs. The Government also appointed a 22-member National Apex Body, which included the representatives of employers and trade unions, to deal with the general problems of industry in the private sector. From the available report it appeared that the implementation of the scheme in the private sector had started gathering momentum in various states. In fact, the Scheme paved the way towards maintaining the tempo of production by eliminating 'sectional confrontation' in industries, both in public and private sectors.

The programme put emphasis on the generation of employment opportunities. Steps were taken to fill all vacancies under the Apprenticeship Act with a view to increasing employment opportunities for educated young people. In the public sector units of heavy industries, the Apprenticeship Act was fully implemented.

There are also other important items in the 20-Point Programme which are also vital, especially those on improvement in quality and supply of people's cloth, prevention of tax evasion, confiscation of smugglers' properties, supplies of essential commodities at controlled prices to students in hostels supply of books and stationeries at controlled prices,

development of road transport, etc. Steps were taken to implement these programmes to alleviate the hardship of the poorer sections of the society in the urban and rural areas.

There was setback in the implementation of the programme with the changed political situation in the country after the general election in 1977. However, the political situation has now changed in favour of the implementation of the programme. While the programme has mitigated the economic hardships of the vulnerable sections of the society, it should be implemented with vigour and determination. The core of the economic programme is the eradication of poverty and attainment of our long cherished ideal of social justice. Effective implementation of the programme will help mobilise India's vast reservoir of human and material resources for national reconstruction and development.

It is important to note that the responsibility of implementation of the programme rests on the efficiency of our administration. Public administration is the instrument through which all programmes of work for the country can be achieved. The old-style administrative system is "out-of-joint with the overall socio-economic programmes of our democratic Socialist State". In the past it has "failed to secure citizen-participation in the implementation of the rural development programmes."<sup>9</sup> This postulates that the administrative system should be changed at all operating levels in consonance with the present social objective of the Government. As Prof. Ishwar Dayal observes: "We had concluded from our studies that the meaning of fighting poverty and other social problems on a war footing as stated by the Government must imply changes in the administrative systems. The administrative system should be consistent with the nature of the tasks. Conversely, inappropriate systems may be

an obstruction to the accomplishment of the goals."<sup>10</sup> It is, therefore, essential that our administration must rise to the occasion. While we call ourselves participatory democracy, it should reflect the spirit of involvement. It has to be "result-oriented" as opposed to "procedure-oriented." In short, it should develop a "new culture" to carry out the economic tasks with devotion so that the depressed sections of the society may enjoy real economic freedom.

The 20-Point Economic Programme is an earnest desire not only to improve the quality of life of the rural poor and other depressed sections of our society with a sense of urgency, but also to remove the obstacles to our economic growth. Its effective implementation will undoubtedly pave the way towards building a new India which was the dream of our Father of the Nation: ".....an India in which the poorest shall feel that it is their country in whose making they have an active voice; an India in which there will be no high class and low class of people; an India in which all communities shall live in perfect harmony."

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### PRACTICAL ASPECTS OF SPACE RESEARCH

Space research certainly requires considerable expenses, but with the advances of space technology its costs is increasingly diminishing. If we compare the present situation with the first decade of the Space Age, the cost of space exploration has become hundreds of times lower.

Of course, it is still premature to state that flights of space vehicles fully pay off. Nevertheless, the time has come when the yield of space research becomes ever more sizeable. What does space exploration give to the Soviet economy?

Meteorology is now the main user of infor-

mation derived from outer space.

This country has about 4,000 meteorological stations, 7,500 meteorological posts and 600 hydrological observation points. Synoptic studies are conducted with the aid of special laboratories on board planes and helicopters, and Meteor satellites are launched for the same purpose. However, the data obtained are still insufficient for precise weather forecasting. The information from manned orbiting stations complements most essentially the ground-based observations and the data received from weather satellites. Space pilots perform their observations more purposefully, more exactly and efficiently. At the request of the Flight Control Centre Salyut-6 crews



have predicted rather accurately what the weather will be in various regions of the Earth in two or three days.

The economic effect of using space flights for the needs of the meteorological service is very high even now. For example, annually the forecasts based on the data obtained from outer space save material values to the tune of 500-700 million roubles.

Studies of the natural resources and the environment acquire ever greater importance in space research. At the request of specialists in various branches of the national economy all the three crews of the Salyut-6 orbiting station regularly photographed the terrestrial surface. The results of these studies are already being used in 400 various organizations of many ministries and government departments.

Pictures taken from outer space are of particular importance for geologists. At the present mining rates the mineral reserves near the Earth's surface are to a great extent discovered and being exploited on a large scale. That is why geological prospecting should be transferred to deeper horizons and to the seas and the oceans. Ordinary methods used now are not efficient enough there.

More than half of the USSR's territory is covered with forests. To correctly organize and manage the forestry diverse data on the conditions of forests are needed. These are control over the hewing according to regulations, the spotting of fire pockets, the mapping of the disease and the pest-affected areas, observations of the snow cover, the forecasting of the pre-fire situation, etc. It is impossible to get such information quickly and on vast areas without using observations from outer space.

Space photography is also widely used in agriculture. Pictures taken from spacecraft provide the basis for soil and geobotanical

maps which are necessary for adequate farming. Space photographs have shown, for instance, that we have six to ten per cent more cultivated lands than it was shown on the maps since many new ploughlands have not yet been indicated on them. Such information from the orbit is specially valuable for mapping irrigated lands whose areas grow every passing year. Space technology enables one to control the fulfilment of the crop rotation plans, to specify the time of agricultural operations, to forecast harvests and to determine the soil humidity before sowing.

Over the past few years much attention has been given all over the world to measures aimed at combating pollution and protecting the environment. To control the environmental conditions special maps are being compiled. Their objective is to reveal the most polluted areas on the Earth and to help the rational use of industrial plants and the planning of new enterprises. It is quite obvious that such maps of vast areas' continents and the globe on the whole can be compiled only with the help of photography from outer space.

As far back as in the early 1960s the opinion was expressed about the possibility of searching the shoals of fish from circumterrestrial orbit. Last year Vladimir Kovalyonok carried out the first visual observations with this aim in view from the Salyut-6 station. The fishing is gradually shifting from the coastal areas to the high seas, and this raises the importance of such observations. It has been calculated that to arrange fishing in the world ocean a regular survey should be conducted on an area of 150 to 200 million square kilometres.

Last summer, working aboard Salyut-6, Vladimir Lyakhov and Valery Ryumin repeatedly spotted the places of the accumulation of the plankton—the main food for fish—and

transmitted the coordinates of these regions. On the consonants' recommendations fishermen set out in the Atlantic Ocean and found a large shoal of mackerel, and in the Pacific Ocean they caught a large amount of squid. The following scheme of the interaction of fishermen and spacemen may be adopted in the future—the crew of a space station finds fish and sends information directly to the flagship where the necessary radio equipment is installed.

Space studies are indispensable for the progress of geodesy and cartography. For example, now the map of the Baikal-Amur railway is being prepared for the press. The map covers the area of 1,200,000 square kilometres. While compiling it, use has been made of numerous photos obtained from the Salyut-4, Salyut-5 and Salyut-6 space stations.

The expansion of the opportunities of using information, derived as a result of the photography and visual observations of the Earth from outer space, in the national economy naturally raises the economic efficiency of space research. Specialists have calculated that for two months of the operation of the Salyut-4 crew in the summer of 1975 space photography alone yielded an economic effect worth 50 million roubles. Five minutes of space photography replace the two-year continuous aerial photography of the same region from a plane.

In the short answer it is of course impossible to enumerate all the branches of research and the national economy where the results of space flights are applied to this or that extent. I would like, however, to mention such a significant area as studies of materials in space conditions. About 150 technological experiments have been conducted at Salyut-6. Under the conditions of weightlessness spacemen have obtained substances, various metal compounds, optical materials and semi-

conductor materials which possess such qualitatively new properties which cannot be attained in terrestrial conditions. Or take, for instance, space medicine. Remote methods of clinical control employed during manned space flights, are now used in ordinary practice. Finally, mention should be made of space communications.

It is true that considerable funds are required for space exploration. But the extension in space studies will raise the efficiency of space flights for the needs of the national economy.

### TO REMOVE THE THREAT OF NUCLEAR WAR

Mankind will face a realistic threat of destruction, if it fails to stop the nuclear arms race to which James Carter's policy leads. It is necessary to actually start reducing the levels of the nuclear arsenals, Soviet Academician Alexander Prekhorov, Nobel Prize winner and Foreign Associate of the Academy of Arts and Sciences, told Novosti Analyst V. Ostrovsky.

In the opinion of this prominent researcher, nuclear weapons have completely effaced any distinction between the "front" and "rear". Even if "tactical" weapons of mass destruction are used (as it is envisaged by the US military doctrine), civilians will not remain unaffected by the nuclear explosions and will not survive. One should keep in mind that the countries which now possess nuclear arsenals produce thousands of warheads with a capacity ranging from a kiloton to several dozens of megatons.

The experimental data obtained by a group of researchers under the UN aegis show that no shelters or buildings will save the inhabitants of cities, towns and populated areas in case a one-megaton nuclear weapon is used. The explosive capacity of a megaton is equivalent to that of a million tons of chemical

explosives.

Analysis has shown that a surface burst of a one-megaton nuclear charge in a city with a million-strong population would kill 270,000 people by its shock wave and fire and 90,000 people by its radiation, while another 90,000 persons would be wounded and affected by radiation. The zone of strong radioactive contamination would have an area of hundreds of square kilometres.

If, for instance, a 10-megaton bomb were blasted over such a city, half of the population within a radius of 25 kilometres would be fatally hit during the first three days even on the condition that part of the people stayed in shelters.

Thermal radiation emitted by a 20-megaton nuclear airburst would cause fires within a radius of 30 kilometres around the epicentre of the explosion. If the atmosphere were clean during such an airburst, all people within a 60-kilometre radius would be threatened with radio works. A sudden explosion of this force over a city with a population of 12 million would kill 6 million people, i. e., would devastate the north of Italy, reduce Switzerland to ashes.

It is also necessary to take into account the fact that today there exist 100-megaton nuclear charges. This weapon is 5,000 times more powerful than the bomb dropped onto Hiroshima in 1945. A nuclear device of this capacity can destroy an entire state, such as West Germany, and turn thousands of square kilometres, of the territories of the neighbouring countries into a desert and ashes. Even the areas lying far away from the point of the explosion would be dangerously affected by radioactive fallout.

The Pentagon, for example, does not rule out the use of "tactical" nuclear weapons in the Persian Gulf area. Well-known are also the NATO plans of a so-called "limited

nuclear war" in Europe. If the USA uses such weapons ( they may be nuclear bombs, nuclear missile warheads and artillery shells ) in a conflict situation, during a series of blasts the zones hit by them will be juxtaposed. In combination, this will increase by many times the concentration of radioactive effect on animate nature and people.

A radioactive cloud will rise over the places of the nuclear explosions. Its stability will depend on the number of the used charges and their distribution on the area. But in any combinations of the use of the "tactical" nuclear weapons in combat, this cloud will carry "radiation" death to other countries and peoples. And still, the main thing is that any use of small-calibre nuclear weapons would inevitably lead to global nuclear war.

Herein lies the danger of the Pentagon doctrine. It claims that the "tactical" nuclear weapons are allegedly "means of defence", while these weapons can virtually destroy the civilization of a whole continent.

The Soviet Union has always resolutely stood for banning all types of weapons of mass destruction, Academician Alexander Prokhorov said in conclusion. Fresh prove of this is the letter sent by Minister of Foreign Affairs of the USSR A.A. Gromyko to UN Secretary General Kurt Waldheim about the tasks of the second decade of disarmament. I and all my Soviet colleagues are against the nuclear arms race, against the deployment of new American medium-range nuclear missiles in Western Europe, against the manufacture of any nuclear weapons. We stand for their absolute prohibition. It is solely through active struggle against the nuclear war threat that people can guard themselves and their civilization against destruction.

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Issued by the Information Dept. of the USSR Consulate General in Calcutta.

**AGRICULTURE IN ISRAEL :**

Dan Izenberg writes in News from Israel :—

Beit Dagan—At a little-known research centre in the Middle East, strawberries grow vertically, synthetic hormones serve as a pest control, cucumbers grow without soil, peaches are picked at record speeds and fields are watered according to computer programmes.

Farming for the 21st century? No, farming for the 1980s—advanced agricultural techniques taken for granted by Israeli farmers who, during the past 32 years of Israel's existence, have worked hand in hand with scientists. Together, farmer and researcher have searched for ways of coping with the rocky, almost hopeless soil conditions and the shockingly scanty water supplies. The challenge has been met, and the result is the most advanced agricultural system in the world today.

In a host of agriculture-related fields, from crop-growing and engineering to irrigation and entomology, Israel's scientists have listened carefully to the problems confronting farmers in the field, then they have gone to their laboratories and drawing boards to solve them. Once the scientists have found a solution, they have taught the new techniques to agricultural advisors; the advisors, in turn, have gone into the fields to instruct farmers in the new methods. Continuous feedback between scientists and farmers has ironed out problems of practical application.

One of the most important centres of applied agricultural research in Israel today is the Agricultural Research Organization, founded in 1921 through the initiative and vision of a Russian-Jewish agronomist and man-of-letters, Yitzhak Elezari-Volcani. Volcani believed it necessary to establish a research institute to help the novice farmers who came to Palestine in the waves of

immigration following World War I. The immigrants came equipped with much idealism and enthusiasm but little in the way of professional knowledge. In modern Israel, the Volcani Institute has guided the agricultural sector through its infancy of subsistence-level farming to the booming present-day era in which Israel's agricultural exports exceeded 630 million dollars in 1978-79, and its sophisticated techniques have gained worldwide renown.

A case in point is the recent development of Israel's peanut industry. Lacking a local crop, Eliahu Goldin, an agronomist at the Agricultural Research Organization, went to the United States for help and returned with strains of the Virginia plant. After extensive experiments, Goldin developed an improved strain suitable to Israel's climate which he named "Shulamit." Previous strains planted here ripened in October just when Israel's rainy season begins. Often the crops had no time to dry out and consequently sustained heavy losses. The new plant ripened in September and could be harvested and dried before the first rains fell. Not long ago Goldin's strain underwent tests in the U. S. together with other plants from all over the world and was chosen the best.

Israeli agriculture is not just a branch of the economy or a dollar-producer. It has always been the backbone of the nation-building process. Ten years ago a number of agricultural settlements were established in the Arava, a narrow rift in the Negev region marking the border between Israel and Jordan. The area is semi-arid and desolate the soil highly brackish. But it has two major advantages—year-round sun and heat. Scientists at the A. R. O.'s Genetics Department, headed by Dr. Dvora Lapushner and Prof. Raphael Frankel, devoted years of research to develop-

ing a strain of tomato which could tolerate the high saline content of the Arava soil. They came up with a new tomato strain known as S-5, and within a short time the winter crops became a staple of Israel's export industry and a solid economic base for large-scale agricultural settlement in the Negev.

But sometimes too much of a good thing is —too much. The settlers soon faced a new dilemma: they did not have enough manpower to harvest the bountiful crops. Once again they came to the scientists for help and this time the Engineering Department was called in. Dr. Yekutiel Alpert developed a tomato-picking combine which could do the work of 24 labourers. Harvesting combines had been used before but never with soft fruit, which blemishes easily, consequently losing its market value. Dr. Alpert developed a machine which was able to uproot the entire plant from the earth, shake it, and deposit the fruit gently. There was still a problem, however: the combine could not differentiate between green and ripe fruit. To overcome this obstacle, the scientists developed the strain so that the crop would ripen more or less simultaneously. In other words, co-operation between the scientist and farmer yielded a new crop which yielded a new machine which, in turn, yielded a new crop.

As the story repeats itself with other crops, the number of agricultural settlements in the Arava has jumped from 3 to 14 and Israel's export profits from winter vegetables amounted to almost 50 million dollars in 1978-79. All of this has been accomplished within 15 years.

A decade and a half ago, the avocado was an exotic subtropical fruit virtually unknown in Israel. Five years later it was standard (and nutritious) fare for the average Israeli family. Today, thanks to its popularity in Europe, it is Israel's second most profitable

export fruit, next to the legendary citrus crop. This minor revolution was carried out almost single-handedly by the late Professor Hanan Oppenheimer. The saline content of Israel's fresh water was too high for the delicate rootstock of the avocado, but Oppenheimer believed that conditions in Israel could make the fruit marketable. He painstakingly crossed strains and exposed the new ones to water with varying degrees of saline content until he finally developed a stock hardy enough for Israel's limited water resources. Researchers developed more fertile strains when they found that the first yields were poor.

Today, avocado trees can be found along the Israeli coast, in the inland valleys and the Negev Desert, serving as the mainstay of many agricultural settlements. Fresh from this success, scientists are now evolving other types of subtropical fruit and have found farmers eager to grow them. Today, for example, Israeli gourmets can buy made-in-Israel lychee and macadamia nuts.

Because Israel is a country already using 95% of its available freshwater resources, great strides have been made in the field of water technology. Twenty years ago the average quantity of water needed to irrigate one hectare of cultivated land was 9000 cubic meters. Today it is 5000-6000 cubic meters. Israel has always lived on the brink—its water supply strained to the limit, its known resources virtually exhausted, the future precarious because of its growing needs not only for agriculture, but also for industrial and domestic use.

Strict control was one way of alleviating the problem. But over the past few decades detailed studies were carried out for most of the water needs of the country's crops. The amount of water given to each was carefully controlled, monitored and measured in order to determine the minimum amount of water

needed for cultivation and the optimal intervals for irrigation. The facts speak for themselves. While the total amount of agricultural produce has increased by 1000% since 1950, the proportion of the national water supply consumed by the agricultural sector has remained static.

Efficient irrigation inspired a variety of technological innovations from sprinklers to drippers to highly sophisticated computer systems enabling vast tracts of agricultural land to be irrigated at the flick of a switch triggered automatically from distant electronic sensors.

Not long ago, a research team published a manual on "Water Consumption of Field and Fruit Crops in Israel." The manual has been translated into English and has become a standard text in developing nations which apply the techniques to their own particular geographical conditions.

These are just a few examples of Israel's scientific approach to agriculture. Thanks to the lively dialogue which is continually going on between men of learning and men of the field, Israeli agriculture operates on the most sophisticated level in the world today.

#### MOSCOW TO PUBLISH SELECTED WORKS BY ASIAN AND AFRICAN WRITERS IN RUSSIAN

Moscow (APN): Two leading Soviet publishing houses—the Progress Publishers and Khudozhestvennaya Literature (Fiction)

—are putting out a Library of Selected Works by Asian and African Writers in the Russian language. The eleven volumes of the Library will include prose, dramaturgy and poetry by modern Asian and African men of letters. The aim of the publication is to acquaint the broad reading circles in the Soviet Union with literature of the peoples of Asia and Africa who have thrown away the yoke of colonial dependence and are fighting for national freedom and contributing towards cultural advancement in cooperation with the peoples of various countries. Topicality, the high artistic and esthetic value and humanistic spirit are the main criteria by which the publishers are guided in the selection of works for translation.

The first two volumes of the Library that have come off the press include works by authors of the Middle East and southern Africa written in 1940-1950. The third volume will be put out in 1980 and include novels and stories by writers of Bangladesh, India, Sri Lanka and other countries of the region.

Indian writers will be represented in the Library by Takazhi Sivasankar Pillay (Malayalam) and Krishan Chandar (Urdu), by Punjabi, Hindi and Bengali writers, and by writers from the southern states—Akilon, T. Janakiraman, Jayakantan, and others.

Eminent Soviet scholars, translators and editors took part in selecting and translating works by Asian writers.

The broad reading public in the USSR has shown great interest in the new publication.



## REVIEWS AND NOTICES OF BOOKS

**HOW TO ERASE UNTOUCHABILITY** by Dewan Ram Parkash—Price Rs. 80.00 ( R. P. Bookwala & Co., 77/8, Lenin Sarani, Calcutta 700013 )

Shudras, the fourth segregate of Mannu's caste system—a combination of scheduled-castes, scheduled tribals and notifieds with those from backward classes—though baptised as Harijans by Gandhiji, about half a century ago, and the curse of untouchability is passing through the phase of fall, are still the weakest section of society and besieged by the problem of poverty and numerous other ones. The national Government has been trying to solve the proposition by doles, donations, benefits, reserved jobs and reserved constituencies but exclusively for scheduled-castes and scheduled tribals, neglecting of course them that are from backward and notified classes.

Mr. Parkash rejects the Governmental attempt and renounces it as "unsuccessful". The question is not of facility, he says, but of capability to derive full benefit therefrom. It is not enough to open on one the gates of opportunity; the most essential is to make him able to walk through the gates. Making use of the facilities is a far cry, hardly a quarter per cent finds itself eligible for any. He believes: ".....at least a blow is necessary to awaken an Indian leader. And the Harijan leaders are no exception. Sucked into the bourgeoisie process, they enjoy all amenities of the ruling class and, behaving in the same manner, have developed cold feet. The new Harijan elite of the post-independence era, having thrived all the special benefits, have started treating themselves a superior class, separate from the down-trodden to whom the benefits have not percolated, for one reason or the other." Reserving constituencies is a viola-

tion, he thinks, of the pledge for joint electorate.

After having served the Harijan community for several decades and studied extensively, from a very close distance, their complications, perplexities, confusions and almost all difficulties and disorders of their general life, he finds himself well in a position to develop a complete set of his advice and suggestions and place it in his book under review, in order to let it be a guideline for them who ever initiate a reformation movement on a national, zonal or regional basis, and in light thereof he looks for a change that will be taking place very swiftly. Let the reader recognise the forces of change as vital and constructive ones which will speed the day when all Harijans may live in dignity, prosperity and peace along with their Indian brethren.

Divided into twentyseven chapters, the book deals with the difficult problems of the Harijan community but provides an easy solution for them. For example, he asks himself: "How can poverty be abolished?" Then he answers in his own brevity of way: "By abolishing wealthiness." At points one is so absorbed in the truth of his writing that he forgets who it is who writes it but asks himself what it is that is written. In the words of Dr. Karl J. Eckstein "Dewan Ram Parkash offers them ( the readers ) whatever is precious and lasting and whereby men's hearts accumulate within themselves the reality of truth; .....Shall people obey him and follow his methods.....?"

Neatly printed, nicely got-up, the book is recommended to all those who have interest in the subject though, however, the price does not seem to suit the reader's pocket.

Founded by : RAMANANDA CHATTERJEE

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## NOTES

### TRAGIC DREAMS OFTEN COME TRUE

It has been reported by many dreamers that their dreams came true some time in their life. The Scientists did not attach much value to them and dismissed them as chance coincidences. Throughout the world, however, learned people are taking interests and making researches on precognitive dreams. The most tragic ship-wreck the world ever witnessed was preceeded by such a dream by one of her prospective passengers who had purchased a ticket for voyage by the White Star Liner Titanic. The Journal of the Psycical Research (Vol. XXX—P/198) published about the mysterious precognitive dream of The Hon. J. O'Connor (Pseudonym). He had booked a passage to New York by The Titanic on 23.3.1912. About 10 days before the date of sailing i. e. 10.4.1912, he dreamt that the ship was floating on the sea with her keel upwards and her passengers and crew were swimming around. He received a cable from America that he should postpone his visit to New York as business matters were not ready then. He, therefore, cancelled the ticket 7 days before the date of sailing. The Titanic sailed from Southamton on 10th April, 1912, and was wrecked on 14 to 15th April : 1912. On the 19th April Mr. O'Connor submitted his report duly



supported by 4 statements signed by his wife and 3 friends to whom he had narrated his dream before the date of the tragic event. (The personality of man by G. N. M. Tyrrell—P/81).

On the morning of 23rd June, 1980, the world heard about the tragic death of Hon'ble M. P., Mr. Sanjoy Gandhi, the second and promising son of India's Prime Minister, Hon'ble Mrs. Indira Gandhi at about 8 A.M. when the aeroplane he was flying dived down from the sky and crashed. On 24th of June, writes The Statesman, Calcutta of 25. 6. 80—

"Thousands of people watched and wept Sanjoy Gandhi was cremated at Shantivana, New Delhi, this evening barely an hour before sunset. It was perhaps the biggest funeral seen in the Capital in recent years and could best be described as unofficial state funeral".

In the same paper on the same page was published the news of the death of Ex. President of India, Hon'ble Mr. V. V. Giri on the 24th of June; 1980 after 6-45 A.M. at the age of 85 years.

The papers also revealed a tragic dream seen by the Ex. President at about 4 A.M. of 23.6.80. that came to be a tragic reality by 8 A.M. of the said date.

It was perhaps a premonition or a precognitive dream about the tragic death of Mr. Sanjoy Gandhi that disturbed the sleep of the Ex. President Giri, who was shocked again to know of his tragic death at about 10 A.M. when he sent a condolence message to Mrs. Indira Gandhi.

An extract from the 'Statesman' of 25.6.80 is, quoted below in this connection :—

'A sobbing Mr. Shankar Giri told this correspondent that his father, on waking up at 4 A.M. yesterday, (23.6.80.) called him to his bedside and said that Mr. Sanjay Gandhi was dying. When he told his father that he might have had a bad dream, the former President brushed him aside and asked him to fetch the morning newspapers. When the papers had nothing to confirm his fears, he wanted his son to telephone New Delhi to find out. The news of Sanjay Gandhi's death later that day greatly upset Mr. Giri. He wondered how Mrs. Gandhi would bear the loss of her second son, on whom she had come to learn more heavily of late'.

There is no doubt that "it is the subliminal self or some department of it, which acquires knowledge of the future." We do not know how it does this.

## THE GRALAND OF STARS

SWARNAKAMAL BHATTACHARYYA

Usha was never in her life in such a happy mood. All the atmos of the body were as if dancing in a transport of joy. The night was dark—very dark ! All the bright stars of the sky were shining so long. She noticed them move as she waited for the coming of Suraj. He was to arrive this just night at about 9 P.M. according to his telegram from Patna yesterday. Usha was waiting alone on the roof of the rented house. She could see the street from the roof. Yet she failed to notice when Suraj arrived and stealthily walked to the roof and placed his arms around her neck. She was surprised and she enjoyed the surprise not less than the beauty of the stars around her in the sky. Suraj left her in a moment to see other relatives. Usha did not move. She could not move. She was too much overjoyed to stir.

Suraj was away from her in an instant and still the sweetness of the touch of his arms around her neck lingered on. She was aware only of the stars and the sweet touch around her neck. She was wearing a garland of stars she felt.

Usha was suffering. Some of the Doctors said it was plirisy, others said it was T. B. She could not get admission into the Hospital. So she resided with a relative in Calcutta. Suraj was a professor in Patna. When he heard that Usha was severely sick, he applied for leave. The request was rejected. He loved Usha so much that he resigned his job and come to Calcutta to nurse her and to arrange for her treatment. So Usha experienced an ecstacy of joy when Suraj surprised her with his unexpected embrace.

Suraj is the cousin brother of Usha. That is Usha's father and Suraj's mother an brother and sister. Suraj's father met with a premature death. His mother took shelter in the brother's house with her son. At that time Suraj was 6 years of age and Usha was only four. They were brought up together as brother and sister under the same roof. They were playmates. Suraj practically played with Usha and her girl playmates till he was twelve when he was admitted to the High English School. His boy friends there abruptly tore him off from his girl playmates all of a sudden. Then he began to play games the boys played.

In the High School he shone as a very bright student and never stood second. Usha was comparatively dull in that respect and was far behind Suraj. Suraj secured a scholarship in the Matriculation Examination and came away to Calcutta for higher education. Usha was left in the village. It was at that time she keenly felt her separation from Suraj. She started writing letters to him. He always encouraged her to study with heart. But she had little interest in reading. She liked singing and sewing more than reading or anything else. Still Suraj always coaxed her. He promised to bring her to Calcutta if she passed the Matriculation Examination. Usha was up and doing at last and by the time, Suraj passed his M. A. she passed the Matriculation Examination. Suraj kept his promise. He brought her to Calcutta and got her admitted to a Girls' College. She stayed in a Hostel. Suraj got a job in a College at Patan and had

to leave Usha with so many promises. Some of them were.-

- 1) He will not mix with other girls as he did in the past in his boy-hood.
- 2) He will marry Usha when he desires to marry.
- 3) He will educate Usha to make her a worthy wife to him.
- 4) He must write a letter to her every week.

The relatives of Suraj, who looked after Usha while in Calcutta, got scent of these promises and rose up against such an incestuous proposal. They were envious of the good luck of the girl. She had the boy already in her control—a jewel of the University like Suraj. Consciously and unconsciously they did not like the idea of Usha's marriage with Suraj. Some of the elderly relatives warned Suraj of the dangers that lay in such thoughtless action. Usha was fair and good looking no doubt but rich fathers of paragon of beauties were in search for boys like Suraj. Moreover, Usha was his cousin sister, very near relative; her father was a poor man. Suraj kept silent although sometimes he commented angrily. "It was that poor man who first took over the responsibility of bringing me up". So when she had the attack of plury and Suraj came running to nurse her, to arrange for her treatment, resigning his job, they became very much critical about him—their heart burnt.

Luckily Suraj found a relative who agreed to accommodate Usha and Suraj till he could secure a job and arrange for a flat.

Usha came round. She got a seat in Ladies' Mess and joined a School for sewing. She did not go back to her College. Suraj lived in Hotel near Bowbazar and regularly saw Usha in her Boarding House. Her mates in the boarding knew about Suraj's love for

her and many would ask her questions, which used to thrill her, fill her heart with an happiness not known to others.

Every one started envying her more and more. So also her fate.

Suraj got a good job, in Executive Officer's post in an American firm. Mr. Seth, Manager-(Personnel) of the firm took fancy on him, favoured him with the job in the Company, introduced him to his wife, only daughter, Sunita and other big officials, as also their daughters and wives. Suraj had no knowledge and experience of the world wherein these people lived. He was simply fascinated. These people kept him always encircled, always teaching him the ways of the society, the snobbery of our time. All these people played around him and he played in their midst not knowing who was going to win the game they were playing. He was finding little time to see Usha. Usha, dear, he said to her one night at the time of parting, "I do not know what to do with you. You weep when I got a good job, good job that keeps me so busy. You don't know how anxiously I wait for the day I find time to see you?" Usha did not know why she wept. She was the happiest of beings as were delighted to see Suraj with a good job. Still when she met Suraj after a few days' separation she wept not knowing quite clearly why she wept. Perhaps this was one of the traits of young girls in deep love, or perhaps it was some mysterious premonition that made her weep.

Really it was premonition. Before long Suraj got a few quick lifts; and Sunita and her girl friends played all kinds of games with him.

One fine golden evening Mr. Seth caught him with his daughter when the two were engrossed in intimate talks. 'Carry on youngman, carry on, I congratulate you. But when are you going to solemnize your rela-

tions.

Suraj was dumb for a few seconds. 'But we have never thought of it. Never thought in this line'—he muttered then.

'Silly! you never thought? And you are advancing so far. Don't you realise that my daughter's prestige will be at stake. You know we live in a society. A very high society. The law of jungle does not operate here. I thought you were a fine youngman of good morality'.

Mr. Seth's voice rang very shrill. 'What are you talking Dad? You have spoiled this beautiful evening. Leave us alone'—said Sunita and saved the situation and the face of Suraj.

Suraj saw that he was already in the trap of Mr. Seth. There was no way out. A society where virtue is considered of little value, held him under all its clutches and found him guilty of the lack in morality. What an irony of fate! Suraj grew moody and introspective. There was gloom, gloom all around him. He did not know how to get out of it. All day long he wandered and in the evening went to Usha's boarding house.

Usha was very happy to meet Suraj. She did not weep this evening. She was eager to see Suraj rosy and happy. She had resolved not to contaminate the gloom of her mind into his. But most amazing it was, she could not make Suraj happy by any means—by any of her tricks. So when Suraj left, she felt very sad. She realised on truth! Suraj had drifted a long way from her by the waves of events. These waves change the mental make ups of people so easily and unperceptively that even your dearest and nearest soul will not know how you changed and how far you changed. But Usha could detect it, and realise the difference though all the affairs of Suraj were unknown to her all the while.

But before long something happened that

stunned her—amazed all the members of the Boarding House. It was the invitation letter sent by Suraj on the occasion of his marriage with Sunita. This has been circulated from Suraj's residential house provided by the Company. All the inmates of the Boarding could appreciate the shock Usha must have met with. But Usha behaved strangely and unexpectedly. She had a hearty laugh, she neither cursed Suraj, nor Sunita. Every body wondered if she was in her mind to see her laugh the way she did.

Usha became stern. In school she behaved rigidly. She entered a school for nursing soon after this incident.

Suraj's days were very bright. He had endless engagements at home, office and the club. He had to act as a very pleasant husband to Sunita in the club and the house. In his father-in-law's house he was exhibited as a precious possession, a rare acquisition the discovery of a gem from amongst the masses—a lotus grown on a cow dung hill. Sunita's father had so many accumulations; Suraj was one of them. He was proud of this possession he procured for his daughter. Sunita too had an inflated ego. She exhibited her new possession, her husband to the members of her society, just as she exhibited her newly purchased beautiful dolls to her playmates in childhood.

Suraj was taught how to drink, how to dance, how to talk to an unmarried girl, all the affairs. He also learnt how to behave towards a drunken lady in after-mid-night clubs. He learnt how to respect ladies, and also their desire. When in mid-night all the guys were dead drunk and rolling on the floors, he was awake and doing as the drunken ladies desired. They had strange way of satisfying their perversions. One lady, whose name cannot be revealed asked him to walk naked around these ladies who were scantily dressed suitable to the occasion. Suraj did not know

what to do. He was not so much drunk. Sunita came with a whip to make him carry out such an order, her eyes red like the crimson flowers. He had to obey, go round the ladies slowly then quickly, then running, dancing according to their orders. He could not disobey Sunita. Now that he was one of her possessions.

Usha was now very active and busy. She knew sewing, first aid and even midwifery. A village school gave her a better offer, a house to live in, near the school. The village was away from Calcutta and very quiet. The house given to her was surrounded by a small fruit garden. After she came to the village, the women folk came to her and had their blouses made, the school children came and learnt from her. Even sick people got medical advice from her. She gave them injections free of cost. Within a very short period she became a very popular auntie to the children, and sister to their mothers.

Usha was happy, very happy. She was as happy as a person who got a gift of an entire village and the villagers. She shared their joys and sorrows. She shared their existence.

It was at such a happy time, that Suraj surprised her one evening by his unexpected arrival. She did not know how did he get her address, who showed him the way to this distant jungle village. She saw him after a long time. With natural affections she welcomed Suraj. There was none in her house then. The darkness of the new moon night had already started thickening. The blue sky became azure. The stars appeared one after another, very quickly. On the grass of her lawn darkened by the fruit trees sat Suraj with a smile. A dim light lit her cottage. Usha came out of it with two cups of tea in her hands. Suraj got one. He kept the plate and the cup on the grass and looked at Usha.

"Usha, I see you after such a long time,

your smiling lips are more dear to me than your tea," said Suraj as he looked at Usha's face. Usha blushed; though she had forgotten to blush. Then both took tea and Suraj pulled Usha by his hand and made her sit by him.

"Tell me Usha how are you? Are you happy in this lonely life?"

"Yes, who not?", replied Usha.

Suraj pulled her by his side and threw his arms around her neck as he used to do in the past in forgotten days.

Usha was not certain about what to do. Suraj said, "Can't you share your happiness with me?"

"Why not? Tell me what do you want of me now; all my life I did what you desired..." replied Usha politely forgetting all the injustices Suraj had done to her.

At this encouragement, Suraj tightened his grip around her neck and whispered, "Can you walk naked around me?" No body is there to look at us. I want you to bloom in all your glories before my eyes."

Usha felt a kind of throttling. Suraj's face was near hers. She smelt of wine from Suraj's. He was surely drunk. Usha looked at the sky. It appeared all the stars were looking at her in Suraj's arms. Years ago his arms seemed like a garland of stars around her neck, she remembered. Now all of a sudden her blood began to boil. In an instant, with the jerk of her hands, she relieved herself from Suraj's clutches.

She stood up very firmly and said in a stern voice, "you drunken declassed degenerate..... fellow...you have sold yourself to a society girl, and now stretch your polluted hands to snatch my happiness? Out of here! At once, you rap!" She cried twice and then ran into her cottage and shut the door. She did not care to see what Suraj did at that moment. She looked at the countless stars through the window. Oh! All of them had been strewn from her garland that has just been torn into pieces. She wished she could kick and trample them under her feet.

# WHY SMASH CASTE SYSTEM

DEWAN RAM PRAKASH

"Caste" is an English term applied chiefly to distinct classes and sections of society, not only in India but also among other nations. In a modified sense, it is to recognise distinctions of an exclusive nature in a social set-up. Mannu's chain of castes is a collective mass of four divisions of the human family. The fourth segregate of the system is known as "Shudras". Where Shudras are a combination of scheduled-castes, scheduled tribals and notifieds with those from backward classes, "high caste" is a term of very recent origin, representing the first three varunas namely Brahmin, Kshatriya and Vaisha. In a group of four Shudras are the last, in that of three Vaishas while among two Kshatriyas. Though the others do not grudge the higher position or positions, Shudras do. Thus they have created an en-masse disliking for their traditional name and prefer to be called "Harijans" — a name given to them by Gandhiji. The intention behind the introduction of a new name was to honour them and raise their status in a Hindu society, for, he clearly stated: "I am as strong or stronger in denouncing untouchability as I am in denouncing British methods imposed on India. Untouchability for me is more insufferable than British rule. If Hinduism hugs untouchability, then Hinduism is dead and gone"..... But, are their problems solved this way? Is casteism their real and exclusive problems? Was untouchability caused by the caste system? Will cessation of castes minimise their difficulties?

When Adam and Eve were made to descend on this earth, they came with a divided sex. Later, the human family was separated into colours, races, nations, religions, creeds, tribes, castes and sub-castes. If other divisions are right, why castes considered unjust? Leave aside Hindus; even Moslems and Christians have numerous divisions amongst themselves.

Where Christians are apart as Catholics and Protestants, Moslems have as many as seventy-two sects like Shias, Sunnis, Shamsees, Wahabees and Qadianees with sub-castes as Shaikhs, Qoreshees, Sayyads, Mirzas, etc.; so much as converts from Hinduism still hang on to castes and use Hindu castes with their Moslem or Christian names. It is amusing that champions of anti-casteism bear their names encumbered with castes. I am well in the know of Parsees who consider Doctor, Mistry, Bandoowala, Topiwala, Workingbowwala, etc., as respectable additions to their names though the terms conform not the least to their actual professions. There are Sikhs too who, though waived of their belief in Mannu's caste system, prolong their names by using suffixes which are just the names of towns or cities or villages. Partap Singh, once the Chief Minister of Punjab, was popularly known as Partap Singh Kairon. Kairon was the name of the village he belonged to.

I have served the Harijan community for about four decades. I never asked them to smash their castes. In fact, they are receiving such benefits as are flown to them through the State and Central-Government channels just on the basis of their castes that have been scheduled and that enable them to seek their registration as scheduled-castes or scheduled tribals and obtain advantage of reservation of jobs and electoral constituencies. If I am not wrong, Harijans themselves are divided into about two hundred and fifty castes.

I have heard Jagjivan Ram say with numerous other political protagonists that age-old caste system should be smashed. I heard Sanjay Gandhi say the same thing more vigorously, more forcefully, rather with authority because he had the backing of the youths of the Congress. I heard Indira Gandhi talking ill of Mannu, the maker of the system. Similar words also slipped from the mouth of

Jawaharlal Nehru. They might have demonstrated political opposition to each other but on the point of castes they are one. Like Mahmud Ghaznavi who thought that his religion was superior to others' and tried to smash the religion of India, they thought that the school of classification of human beings established by Mannu was something like disintegrating and harmful to the cause of Harijans and were bent upon crushing it.

It is strange, no doubt, that whenever there existed a proposal for dismantling the caste system, it was directed straight to non-Harijans. Never was there a reformer who could claim to have addressed Harijans in that regard and dare to knock their door in order to place the bunch of his suggestions before them though, however, if at all casteism was a disease, both Harijans and non-Harijans were equally suffering from it and their need for relief was equidistant.

The caste system, in fact, has no concern whatsoever with the removal of untouchability. If a country exercises enmity against another country, it is immaterial for the latter whether the former is a single unit or union of States. Supposed same way, if at all the caste-Hindu community is hostile to Harijans, how will it help the latter if its caste organisation is smashed?

Dismantling of a system, which has carried Harijans as one link ( Shudra ) of the chain ( Hinduism ), may not, anyway, cause formation of Harijans as a separate unit like Sikhs, Jains and Buddhists. In all probability, they will prefer to remain within the major whole. Neither their separation helps them nor integration without separate identity.

Men of one faith in India can now be seen in numerous creeds. Is it not classification? Are different religions on this earth not a classification of humality? What would you

say about thoughts different to each other? How would you call the violent and non-violent political parties with numerous ideologies, contrary of course to each other?

Christians have castes. Mussulmans follow. Harijans also do. They are divided according to professions; they are sweepers, washermen, leather-technicians, boatman, cultivators, clay-modellers and numerous others; even among sweepers there are five to six classifications.

What's wrong with Hindu castes which are so scientifically based on professional classification and on birth too. Addressing Arjuna in the battlefield of Mahabharata, Lord Krishna reminded him of his profession which was that of a warrior and related to his caste. The classification, though looks funny to have been based on two different grounds, have calculated guidelines which make a wise background. Isn't it undemocratic and non-secular to smash this system by law?

There is no denying the fact that Harijan is a friend of the Brahmin. There are no misgivings at least in towns. A Harijan knows that there is no racial discrimination and there never existed any. Let the readers know that the famous writer of Ramayana was a non-Aryan and Hanumanji who is worshipped by Aryans was a non-Aryan. Same was the case with Somavati. Numerous huge temples in Southern India were erected by non-Aryans and God Shiva was worshipped by non-aryans even before Aryans placed their foot on the soil of India. Later Aryans followed their practice.

A Harijan knows that Brahmanism is not hostile to Harijanism. Just when leaders instigate him, he raises his voice against Brahmanism and makes it one with theirs. That creates conflicts and confusions and real problems are thrown behind, never to be traced and solved.

# THE-VICE PRESIDENT OF INDIA

NIRMALENDU BIKASH RAKSHIT

Indian constitution provides for a Vice-President. It is significant that no other country where cabinet system is in vogue has made any room for Vice-President. The assignment has, obviously, been modelled upon the office of the Vice-President of America. In this respect, our makers have nicely imported an aspect of Presidential system to adjust itself to the cabinet system of government. The office is surely a reflexion of their drafting skill and intellectual originality.

Significantly enough, Sir Rau, the constitutional Adviser to the Constituent Assembly, did not in his first draft, provide for the office of the Vice-President. His view was that in the event of the death of the President or his removal or incapacity, a commission consisting of the Chief Justice of India and the presiding officers of the two House of Parliament would carry on the administration until the election of a new President.<sup>1</sup>

But, ultimately, the office of the Vice-President was created by the constitution without much controversy.

## ELECTION

The election of the Vice-President is, like that of our President, indirect. He is elected by the members of both Houses of Parliament in accordance with the system of proportional representation by means of single transferable vote. Under Art. 66(1), he is elected by an electoral college consisting of the members of both Houses of Parliament. But the election by a joint sitting was, obviously, a cumbersome affair, and hence, in 1961, the method was changed by the 11th amendment of the

constitution. Since the amendment, the Vice-President has been elected by the members without having assembled at a joint sitting.<sup>2</sup>

## QUALIFICATION

As in the case of the President, a person must, in order to be eligible for the office of the Vice-President, be—

(A) A citizen of India;

(B) Over thirty five years of age;

(C) Must not hold on office of profit save that of a President, Vice-President, Governor or Minister of either the Union or a state. (Art. 66)

But it must be remembered that in order to be a President, a person must be qualified for election as a member of the Lok Sabha; whereas, for the Vice-Presidential office, he must qualify himself to be a member of the Rajya Sabha. The reason for this difference is rather obvious. The Vice-President has to act as the presiding officer of Rajya Sabha and, consequently he must have the qualification to a member of it.<sup>3</sup>

In America, however, some political considerations are made when the question of election of the Vice-President crops up. In different occasions, the President and Vice-President had been the persons from different wings of the party.<sup>4</sup> But, in India, Vice-Presidential candidates have often been more revered for their erudition than their political affiliation. Thus, Dr. Zakir Hossain and Dr. Radhakrishnan happened to be the noted incumbents. Hidayatullah, a former Chief Justice, has been unanimously elected in the



recent years, and he has obviously justified his reputation in the new assignment.

### TENURE OF OFFICE

The term of office is five years. His office may, however, terminate earlier than the fixed term by either resignation or removal. Thus, no process of impeachment is required in the case of his removal. He may be removed by a resolution of the Rajya Sabha passed by a majority of its members and agreed to by the Lok Sabha. It is significant that the removal of the Vice-President is much easier than that of the President. Under Art.61, the President may be removed on the ground of "Violation of the Constitution" if and when an enabling resolution is passed by both Houses of Parliament at least by 2/3 majority of the voting members. But the procedure is not at all cumbersome so far as the removal of the Vice-President is concerned.

### EMOLUMENTS

The Vice-President is paid, normally, for his duties as the Chairman of the Rajya-Sabha. He draws a salary of Rs. 2,250 per month and Rs. 500 as sumptuary allowance. He is also provided with a furnished residence free of charge and he gets travelling allowances when he is on tour.<sup>5</sup> His salary and allowances are charged on the Consolidated Fund of India. He is, however, entitled to the presidential salary (Rs. 10,000) when he acts as or discharges the functions of the President of India.

### POWERS & FUNCTION

A proper reading of the Indian Constitution would reveal even to a casual observer that our makers have not done justice to the dignified functionary in any manner. He is, like his American counterpart, a "superfluous Highness". Truly speaking, our constitution

does not attach to the office any executive function.<sup>6</sup> He presides over the sittings of the Rajya Sabha as the ex-officio Chairman, but no specific function as the Vice-President has been entrusted to him.

Of course, the importance of the functions of the Vice-President lies not in what he actually does, but in what he may be called upon to do in certain circumstances.<sup>7</sup> Thus, if there occurs any vacancy in the office of the President by reason of death, resignation, removal or otherwise, the President shall, under Art.65(1), act as the President until a new incumbent is elected and enters upon the exalted office.

But apart from such permanent vacancy, the Presidential office may temporarily lie vacant and, in such case, the Vice-President has to discharge the functions of the former. Thus, if the President is unable to discharge his functions owing to absence, illness or any other cause, the Vice-President shall discharge Presidential functions until the President resumes his duties.

It is significant that the constitution does not authorise any judicial body or institution to determine when the President is "Unable to discharge his function." So a pertinent question may arise—who is the final authority to decide the matter? Dr. Kapur aptly remarks: When the constitution is silent, then, it is for the President himself to determine whether he is unable to discharge his functions. This is, obviously, the only valid interpretation of the relevant provision. D.D. Basu, however, thinks that when the President is unable to determine it due to sudden attack of illness, Parliament may, under its residuary powers, determine the question in order to settle the deadlock. Such legislative competence has been conceded even in American system. Thus, Munro observes that if the President is really unable to discharge his functions and yet reluctant to

surrender his authority to the Vice-President, then a resolution of the Congress passed by a majority in both the Houses and countersigned by the Secretary of state would enable the Vice-President to assume Presidential role. As the constitutional expert concludes: "then, if the fact of inability were questioned, the courts would decide it."

It is, then, crystal clear that our constitution has not assigned, normally, any significant function to the Vice-President as such. Sir Rau thought that he would assume a prominent role only when the office of the President would lie vacant either permanently or temporarily. The constitution obviously offers such a scheme. There can be no gain-saying that such arrangement is inconsistent with the office so exalted in constitutional status. Thus, under the constitution of India, his powers are more potential than real.

## TWO SYSTEMS

There are striking resemblances in the constitutional scheme as prevalent in India and America. Like his Indian counterpart, the American Vice-President is a powerless dignity. In America the office of the Vice-President does not carry much weight. It is rightly observed: 'Most men of ability and ambition would still rather be a senator or the Secretary of state than Vice-President, even after all the good and exiting times that Richard Nixon had.' Actually, the office is regarded as unique in its functions—or rather in its lack of functions. The Constitution has really deprived the incumbent of any real authority. From that point of view, the position of the American Vice-President is analogous to that of his Indian counterpart.

Secondly, they have been assigned similar authority. In both the countries, the Vice-President is the ex-officio chairman of the Upper Chamber of central legislature.

But, as Dr. Kapur puts it, the similarity

between the two offices ends to that extent.

Firstly, the American Vice-President is popularly elected, like the President, by an electoral college. But in India the method is different. Secondly, the removal of the American Vice-President requires cumbrus method of impeachment. As Art II, Sec 4 reads: 'The President, Vice-President and all civil officers of the U. S. shall be removed from office on impeachment for and conviction of treason, bribery or other high crimes and misdemeanours.' The accusation is made by the House of Representatives and final decision is taken by the Senate.<sup>16</sup> But the method is entirely different in India. Though the Indian President is liable to removal by impeachment, no such mechanism is required for the dismissal of the Vice-President.

Thirdly, in America, there is a provision which makes the Vice-President potentially important.<sup>17</sup> When the office of President lies vacant owing to his death, resignation or removal, the Vice-President is promoted to the elevated position. Thus, Truman succeeded Franklin Roosevelt and Johnson occupied the Presidential office after the assassination of Kenedy. As a matter of fact, eight Vice-Presidents held, since the inception of the constitution, the highest office in this manner.

But here in India, the Vice-President only acts as the President until the office is filled up.<sup>18</sup> As Asok Chanda<sup>19</sup> puts it: 'unlike in the U. S. Constitution, the Vice-President does not automatically become President on that office falling permanently vacant. He acts merely as President, until arrangements can be made to hold an election.' Dr. Ambedkar himself admitted that the scope of the office of the Vice-President is very limited. To quote him,<sup>20</sup> 'It is only on rare occasions and that too for a temporary period, that he may be called upon to assume the duties of the President.'

Fourthly, the American Vice-President is now called upon to attend the cabinet-meetings. As an eminent authority<sup>21</sup> observes: 'Although not all Vice-Presidents attended cabinet meetings, events of the past quarter of a century seem to indicate their permanent inclusion. President Eisenhower added to Vice-Presidential prestige in the matter of cabinet-attendance by formally making Mr. Nixon the Chairman of the group in his own absence.' But, here in India, the Vice-President can hardly dream of being invited to the cabinet meeting.

Thus, it is almost axiomatic that our Vice-President is far less than his American counterpart. The former is really the 'Twelfth Man' in the administrative team of India. It is also to be remembered that America is now trying to make their Vice-President an important functionary. Since 1949, he has been a member of National Security Council, Vice-Presidents like Garner, Truman and Barkly have, in reality, asserted themselves in a unique manner. Nixon went out for goodwill trip on behalf of his chief.<sup>22</sup>

### CONSTITUTIONAL LOGIC

But it must be admitted that in our constitutional scheme, the Vice-President is sure to become an insignificant functionary. After matured deliberation and even heated controversy, the constituent Assembly adopted parliamentary form of government.<sup>23</sup> As a matter of fact, the bulk of the members favoured this system. Such system is always found in connection with the presence of a nominal executive.<sup>24</sup> Thus, our President was intended to be a mere figurehead and to act upon the advice of his cabinet.<sup>25</sup> In such case, the position of the Vice-President is sure to become insignificant. In a cabinet system, such constitutional eclipse is rather obvious.<sup>26</sup>

Of course, it is held that our system does not correspond to the classic idea of cabinet government to which Britain has accustomed us. It is, rather, a conglomeration of features prevalent in Britain, Weimar Germany and America.<sup>27</sup> In that case, it may be claimed that the Vice-President wields much more powers than it is ordinarily supposed. Even Dr. Munshi, one of the celebrated makers, has observed that the President is actually not a mere figurehead.<sup>28</sup>

But in realistic politics, our President has, normally, to abide by the decision of his Cabinet. All the prominent members of the Constituent Assembly desired it, without any reservation.<sup>29</sup> Of course, Dr. Prasad, during his tenure, wanted to assume an assertive role. But, juristic opinion, particularly that of Alladi and Setalvad, went against him.<sup>30</sup> Perhaps, Dr. Prasad was not interested in personal aggrandizement—he only wanted to determine the actual position of the President.<sup>31</sup> But soon he realised that he only fought a lost battle. Thus, the Presidential role soon became an insignificant one.<sup>32</sup> His powers are now formidable only on their face-value.<sup>33</sup>

In recent time, the 42nd Amendment of the constitution has sought to wipe out all ambiguities. The change in the wordings of Art.74(1) makes the President a rubberstamp of the Cabinet.<sup>34</sup> While the Head of the State is reduced to a mere passive functionary, one cannot expect the Vice-President to exercise any effective authority.

### CONCLUSION

Prof. Jain<sup>35</sup> has rightly observed that as the dignified part of the constitution, he is overshadowed by the President and, as such, he cannot be a focus of citizens' interest and attention. Rarely are his activities reported in press and to most of our citizens, his name

may even be unknown.

But it cannot be denied that the office of the Vice-President is one of the great dignity and prestige.<sup>36</sup> In recent times, the office is increasingly being important and prestigious. According to the present Warrant of Precedence, the Vice-President comes as number two, just next to the President.<sup>37</sup> In this regard, he has, practically, supersided the Prime Minister. Like his American counterpart, he is now often sent abroad for goodwill-mission. These courtesy-arrangements are expected to yield their coveted return.

As a matter of fact, he is now associated with many cultural associations and acts as the Chancellor of the Delhi University. His office has also served as the training ground for the future President. Moreover, the intellectual stature of the incumbent has often graced the office. Thus, Dr. Radhakrishnan and Dr. Zakir Hussain have made valuable contribution in making the office what it is today.<sup>38</sup> Personal factor may even place the office on a higher pedestal in the future days.

But, for the present, it is desirable that some other useful responsibilities be entrusted to him. Thus, responsibilities not constituting an office of profit like those of the chairmanship of the University Grants Commission, National Integration Council, Inter State Council etc. laid upon him by new arrangements would obviously enhance the dignity and prestige of the office of the Vice-President.<sup>39</sup> No doubt, he occupies an office of 'considerable dignity' ranking next to the President,<sup>40</sup> yet, the aforesaid changes seem to be in consonance with the exalted position that he holds.

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## HAPPILY THEY CAME BACK HOME

(SHORT STORY)

SWARNAKAMAL BHATTACHARYYA

The sky was blue azure. The half-moon lit up the western sky hanging over the trees in the maidan of Jawharlal Nehru Road opposite the Calcutta Museum. When crossing the road from the east to the west I had my eyes on the half-moon that looked so bright.

All on a sudden I felt the soft touch of some one on my back. The touch had electric effect, sweet though. I looked back and was taken aback like some one who has run on an angel without wings suddenly.

'Why look so, puzzled?', She said, 'let us go over to the other side of the road and sit under the tree'.

I was wondering who might this angel be. She is duly clad in blue trousers, white blouses that exposed her white neck and revealed her waist and breast lines as if on a statue. Her lush black locks encircled her white face and made it appear like the moon. She held me by the hand and dragged me to the tree in the maidan. She sat on the grass facing me and asked, 'Can you recollect me?'

I could say neither 'no' nor 'yes'.

After a pause of a moment she said, 'I see, you have totally forgotten me, Sandeep by this time. This is not your fault. It is because of my fate. You could not pass a single day if you did not come to our flat. It was for the pickle of tamarind and other fruits. I was to steal from grandmas' stores when you used to come to Sarala's flat. Can you recollect, Sandeep? I felt great thrill first when I stole and again when I shared my booty with you.

Then at the age of 12 you were sent to Dehra-

doon Military School. Now that you are a grown up Captain in nice uniform, you can't recognise your friend of early adolescent days. It is natural, Sandeep. You are not to blame', she said gravely.

'You are Sarala?', I cried out in amazement. She did not at all look like a Bengali girl. I had thought her to be an Anglo-Indian girl of Park Street area. To hide my feeling, I said, 'Good God, Sarala, you are so much changed'.

'No, no, Sir, I am no longer Sarala. I am Mridula by now. Want to know how did I come to be Mridula? Then listen a minute: You remember perhaps how greedily Shekhar used to look at me when we played Badminton in the Park. He used to give me Lozenges, take me to Victoria, Strand and the lake. And last of all he got me admitted to the Swimming Club of Rabindra Sarobar. I got prizes for swimming. Shekhar was there always with me: Wherever I went. Result was: I was going to be a mother. My grand mother went straight to Shekhar's parents proposing marriage. She was insulted. They said, they can't give their son in marriage to a bitch.

Then you know I gained success in a film. produced by Old Theatres. I performed nicely as the heroine of the picture 'Swimming Pool'. I had glamour, I had money. I had friends. I had lovers. I had fans. But something in me secretly worked. I did not know what was it? A strong urge to steal? To borrow and never to pay back? To cheat? And every

time I succeeded in my attempt, I felt a kind of thrill, an ecstasy, a kind of joy beyond description.

I saw Mridula's eyes were welling with tears. To change the subject and shift her away from the mood, I said, 'what do you propose to do now?'

'Come on, Sandeep, let us go to Marshall Restaurant, my favourite hotel, I must offer you drinks. I have met you after such a long time,' said she.

She stood up and turned her steps towards the Museum. I followed her like I was her devoted lover. She entered the New Market and got inside a shop for readymade dresses. A sales-girl came forward immediately and wanted to know what we wanted.

'Let me see some handkerchiefs,' said Mridula.

The sales-girl placed a bundle of kerchieves on the table and Mridula started examining them attentively. Meanwhile another lady came in and asked for 'Bras'. The sales-girl diverted her attention to her while Mridula continued her search for the object she had in mind. Suddenly she started for the door signalling me to follow her. The sales-girl was still attending the other lady. The fat old shop-owner sitting on the chair in the corner appearing always half-awake and half-asleep opened his eyes and cried out, 'Madam, you are taking away an handkerchief without paying the price?'

Mridula yelled out like a lioness, 'You old ass, you want to black-mail me? I don't use such nasty cloth for toilet purpose even. Will I shop-lift from yours?'

Then ensued a battle of words between Mridula and the shop-owner. A large crowd gathered around us. Some sided with the

shop-owner and others with Mridula. She looked at no one gave such an eloquent lecture that every one took her to be an Anglo-Indian or American lady. A tall middle-aged gentleman appeared there and said, 'what are you doing here with such a nice lady? Do you know who is she?' and dashed the people to make a path for her. She rushed out and I followed her swiftly out of the shop. Within an instant we were out of the New Market and inside the restaurant on the other side of the road.

Mridula ordered for many things: hard drinks, soft drinks, boiled eggs, chicken kabab and what not.

'I am not so hungry,' I said softly. 'No, no, you must take all I have ordered for. I must celebrate my victory of the day', said Mridula and held out a small kerchief in her hand raised high. As I looked at her, I noticed her trembling lips wore a victorious look.

After the entertainments were over, I stood up and said, Mridula, should we not go back now?

'Where?'

'To our house, to the happy stage where we once belonged. You know I have still have an old grand mother who is a queen of pickles. Still now you can steal from her stores and feel the thrill and ecstasy and share them with me. There is enough room for both of us there. 'Come on dear' I said lovingly, emotionally.

Mridula, perhaps could not believe what I said but when she looked at my re-assuring eyes she sobbed out and threw away the kerchief. I lead her out of the restaurant as I took her waist by my right hand.

## HOW TO ERADICATE PUGNACITY, FEROCITY, AGGRESSIVENESS ETC. FROM SOCIETY ?

SANTOSH KUMAR DE

We do not know why the world as a whole is filled with hate, all on a sudden. "I hate you" attitude grips all people. The result of this hard-nosed hatred between groups and individuals is reflected in society. Today revolt is in the air. Revolt is everywhere, against almost everything ! Scruples, pity, forbearance, morals have taken a sudden nosedive into the gutter by tremendous pressures of a berserk modern society.

Calcutta, once the Kohinoor of Indian cities, is now a babylon of confusion—a city of nightmare where no one knows when he will be stabbed or murdered, assaulted or waylaid. All across the country, peoples' daily habits are being changed by fear of crime. How many people, we do not know, themselves never the victims of crime, live in continual fear of being a victim, even in basically 'crime free' zone. People do not walk the streets at night like they used to, cabbies do not venture to penetrate in some trouble-ridden areas (condition has improved to a great extent now). Our youth are going absolutely wild. They are rebellious, crazed and almost insane at times in their insatiable thirst to get more thrills of blood-bath. The common people today are passive about the crime and violence in their midst.

This is not the problem of Calcutta alone. Megalopolises of America like New York, Chicago, Boston etc. are not free from this problem. From a well circulated American

paper we come to know that 55 percent of the people living in big cities are more likely to keep their homes locked, even when at home, 48 percent were less likely to use public parks at night and 33 percent less likely to use them even in daytime ; 41 percent had sharply curtailed their habitual trips downtown for restaurants and movies as a direct result of crime-related fears ; 39 percent were less likely to move about their neighbourhoods for the same reason ; 29 percent had bought additional safeguards and 16 percent had purchased guns for safety.

Even the modern design of home plays a part. Not only do we see high incidence of the protected, walled houses fitted with burglar alarms, backyard floodlight etc. and complete with uniformed guards at the gates but more and more architects are designing homes with all the living areas facing to the rear, or inward upon a secluded patio, rather than toward the streets.

City residents have bought locks of latest design, big and vocal dogs, revolvers and other weapons in dresser drawer. Crimes have rocketed by proportions beyond any prediction only a decade ago. Many inner urban areas are virtually deserted at night. The statistics of the rate of crimes of violence are according to an American paper is as following :—

In 1960 the rate of crimes of violence was 10%, in 1961 it was 12% in 1962-18%, in



'63-20%, in '64-25%, in '65-40%, in '66-60%, in '57-80%, in '68-110%. The rate of crimes is increasing each year. Now, perhaps it is 200%. Are American cities mecca of madness?

So fearful are many of being 'involved' that they will remain securely locked in their homes, or passing the streets unconcerned while listening to screams, shouts for help and hunking of gunshots. It could be a woman or an old man being attacked or someone being robbed, or a policeman firing his revolver in the air to get help in the face of a group of thugs—but the average American is fearful of being involved. (Similar condition prevailed in Calcutta some time back).

Educationists, psychologists, scientists and social workers are cudgeling their brains to find out ways and means to stop this madness—their hair has turned gray, and they ask helplessly what has happened to our sense of moral values? Just at this time comes Dr. M. E. Delgado of the Yale University, school of Medicine in New Haven, Connecticut. He devised a new method to eradicate aggressive attitude of the antisocial people, and says,—

"We have a new way to study behaviour, a new methodology which we have developed." He assures us that man can be better-balanced and less destructive if his method is followed.

He is a pioneer in the new science of electrical stimulation of the brain (E. S. B.) and an impassioned prophet of a new 'Psychocivilised' society whose members would influence and alter peoples' mental function. Dr. Delgado has written a book, "Physical Control of the Mind"—a synopsis of which was published in the New York Times Magazine—where he says, spiralling violence and continuous outbreaks of aggression and every antisocial impulse can be neatly wiped out in the bud before it is ever realised in the form of behaviour by remote radio command. He further says:—"We are very

close to having the power to construct our own mental functions, through a knowledge of genetics, and through a knowledge of the cerebral mechanisms which underlie our behaviour." According to him anxiety, fear, aggression etc. are somewhere inside the cranial vault. If an electrode is implanted in this area, aggressive behaviour may be eradicated. And for this purpose Dr Delgado in the words of a colleague, "a kind of 19th century mad inventor, a real technological wizard" (developed an instrument called a 'stimo-receiver'. This is both a brain-stimulator and brain-wave receiver; it can send stimulations by remote radio command.

Two years after developing the stimo-receiver, Dr Delgado gave a practical demonstration of how rage and ferocity could be controlled by taking part in a bull fight in Spain. Entering into the arena at a farm near Cordova, Dr. Delgado in the form of a matador waved a red cape in the air before the brave and furious bull that was ready to attack him, lowering his head. But, as the animal charged at him, Delgado pressed a small button on the radio transmitter in his hand and the bull at once braked to a halt. When the professor pressed another button, the bull turned away and trotted docilely towards the wooden barrier. The bull, of course, had electrodes implanted in the cranial vault, shortly before. The radio stimulation had activated an inhibitory area deep in the bull's brain, thus making it perfectly harmless. This demonstration of Dr. Delgado of making a fiery, furious and unrushing bull as docile as a domestic animal made him famous overnight, and the news was flashed in headlines in all the newspapers. This aroused a flurry of speculation about the possibilities of remote-controlled behaviour.

Before this demonstration, Dr. Delgado

studied problems of aggression and its inhibition among chimpanzee and rhesus monkey who were given E. S. B. ( Electric Stimulation of the Brain ), and it was seen that it decreased levels of hostility ; ) but this time his demonstration was of a quite different type—he stopped an aggressive bull by merely pushing a button on a radio transmitter from distance.

A group of Yale professors also made monkeys submissive by performing an operation on the temporal lobe of the brain. Before Dr. Delgado James Olds and others had also shown that there are tiny 'pain centres', 'pleasure centres' in the region of the hypothalamus of the brain as well as 'fight centres', 'maternal centres', and many other behaviour-specific and emotion-specific areas.

Now, Dr. Delgado and his associates want to prove that aggressiveness or ferocity lies in the depth of the temporal lobe which neuro-psychologists and physiological-psychologists are not ready to accept.

Recently in a conference of UNESCO Dr. David Hamburg attributed aggressiveness, pugnacity, ferocity etc in children to the presence of an abnormally high amount of male sex hormone, "testosterone" in their mothers. Presumably the male sex hormone, known as testosterone liberated in the testes plays the vital role in the mechanism of the creation of extremely aggressive individuals. At present, no device has yet been found out to control the oversecretion of this-particular hormone ; yet scientists hope that a foolproof method will be found out in a decade or two to control the oversecretion of this hormone. Without abortion scientists hope other methods of depressing and regulating the level of high amount of testosterone in women in the prescribed degree, might be devised in order to prevent the birth of man monsters

like Chenghis Khan, Tikka Khan or Yeahia Khan.

But we are of opinion that ferocity or aggressiveness is not inborn or hereditary, it is environmental, and an acquired habit ; for Dr. Delgado has not been able to locate yia aggressive 'gene' in chromosome. Mankind cannot be saved from destruction by operation on the brain. If so, humans will be a race of mere electric toys. Is that desirable ?

There are many doubts and misgivings about the wonderful feats of Dr. Delgado. The furious bull was stopped undoubtedly. May it not be only due to electric shock. An electric shock to any vital part of any body may deter him for the time being. We do not know whether the bull was temporarily or permanently made docile. Crunch questions like these may cropup.

We seriously believe, criminals are not born, they are made by us, by the society, the environment in which they live and move. We do not say this dogmatically. We shall try to prove it in the following paragraphs :—

People living in noisy, crowded tension-packed cities are not generally emotionally and mentally sound. Senator Thomas Dodd made a study of children a few years ago, and reported that four and a half million American children needed psychiatric treatment. The report asserted that one American child out of ten, from 5 to 17 years old showed signs of odd behaviour. Many juvenile delinquents came from this disturbed group. Dr. Edwin Shneidman of Los Angeles, special consultant to the National Institute of Mental Health, Dr. Thomas S. Langner and Dr. Dana Forsworth corroborated this, and submitted an almost identical report.

Generally people of medium and low-income groups in America live in crowded small apartment houses of hallucinating

height. Neurosis is caused by this overcrowding. Few will quarrel with the idea that overcrowding has profound effects on human behaviour.

More than half of the American population lives on less than one percent of the land with 70 percent of all Americans clustered together in 250 metropolitan areas. Some sections of Harlem, Brownsville, Bedford-Stuyvest crowd into a density of 200,000 people per square mile in many sections, but they do not have the benefit of skyscrapers. Oppressed by the most inhuman living conditions these Negroes, Puerto Ricans more often than not, are fighting and robbing each other. But these inconveniences of living conditions are really only minor compared to various deeper social cancers of crime. Naturally denseness produces tenseness. But this is only the tip of the iceberg of problems.

In Australia, nearly half the population lives in only 2 large metropolitan areas. In Britain, the most urbanized nation on earth, nearly 90% of the population is crowded together into towns. In London, 30,000 people live within each square mile, Tokyo bulges with 80,000 Japanese for every square mile of inner city. Of the total population of West Bengal 4,44,40,095 according to the last census report, 70,40,345 people live in metropolitan Calcutta Greater Bombay now stands second in population and there live 59,31,189 people. The city of Poona contains 11,23,399 people. The population of other metropolitan areas of India is as follows:— Delhi—36,29,842, Madras—24,70,288 Hyderabad—17,98,910, Ahmedabad—17,46,111, Bangalore—16,48,232. India gives birth each year to a population equal to the entire population of Australia.

To prove the evil effects of denseness of population, a study of rats was conducted by Dr. John Calhoun in 1958 at Washington's

National Institute of Mental Health, and this study had shown that rats, too, are profoundly affected.

In one experiment, Calhoun confined 30 Norway rats in a 10 × 14 feet room, partitioned into four interconnected pens. The nests resembled modern boarding houses. The rats were left alone for 16 months. Soon the 30 rats multiplied to 80, and a 'rat slum' came into being. As the rat population kept rising, with no controls, all instinctive patterns of behaviour disintegrated, such as mothers began neglecting nests, and abandoning their young. Many rats wandered about in dazed, random, senseless pattern. Some rats even developed aberrant sexual habits such as homosexuality (rare among animals). Others became cannibalistic. The death rate of the rats soared to more than 90 percent of all live births in the more congested pens. All this took place in just 16 months. What would have happened, we do not know, if they were kept for years together.

In 1968, Calhoun and his staff built several mouse 'universes' (little pens of tin, of varying sizes) inside a barnlike building on the NIMH (National Institute of Mental Health) animal research farm. Four males and four females were placed in each one, and soon the mouse population began doubling and redoubling. And its effect on them was again carefully studied.

In the largest 'Universe' which was intended for 100 mice, 2000 mice struggled to survive. The whole social order disintegrated. Pointless physical attack became the order of the day. Many mauled innocent passersby for no apparent reason. Mothers neglected their young. Most males lay listlessly about gnawing on others' tails. Females showed aggressive masculine tendencies. What little sexual activity remained was usually abusive and degenerative in character. The males

became too defeated to attempt procreation. The females became too self-assertive to allow it.

An unexpected result of the study was the emergence of a new class of creatures who withdrew into some inner sanctum of their own, and became somewhat oblivious to their intolerable surroundings. These mice devoted themselves to an excessive degree of washing—washing for hours on keeping their skin clean.

Similar experiments were made on cats, and the evil effects of crowding were marked in them. They became aggressive, assertive and ferocious. They continued hissing, growling and even fighting among themselves, and their all instinctive patterns of behaviour disintegrated. (See Saturday Review November 8, 1969.)

If similar experiments are made on man, it is sure that man will go the way of the overcrowded rats, cats and mice and will show signs of personality change, irritability and unreasonable outbursts of feeling.

We are of opinion, whatever worth it may be, criminal behaviour is a learned behaviour—human beings are creatures of habit. Under the stress of modern living in our violence-prone generation, more and more parents are neglecting proper child training. They are incapable of giving their youngsters security, safety, affection and love, because most of them have never experienced this themselves. The child who is confronted with parental strife, indecision, lack of authority, upset condition within the home, neglect and indifference from his own parents will develop accordingly.

What we have said here, has been corroborated by J. Edgar Hoover, Director, Federal Bureau of Investigation. "The home", says Mr. Hoover, "is the first great training school in behaviour or misbehaviour,

and parents serve as the first teachers for the inspirational education of youth. In the home, the child learns that others besides him self have rights which he must respect. Here the spadework is laid for instilling in the child those values which will cause him to develop into an upright, lawabiding, wholesome citizen. He must learn respect for others, respect for property, courtesy, truthfulness and reliability.....These qualities, of course, are transmitted to the child only if they are exemplified and taught within the family circle. By way of contrast, homes broken by death, desertion, divorce, separation neglect or immorality stamp their imprint on the developing personality. The products of these homes, unguided and unsupervised children who seldom receive needed love and attention, develop distorted attitude and may easily engage in antisocial behaviour. These products of adult negligence have become easy recruits in an already vast army of youthful offenders." (Excerpt from Committee Print, 81st Congress, Second Session, "Juvenile Delinquency.")

A very remarkably accurate analysis of adult antisocial behaviour. Here is the root of all evils which we do not care to see and take necessary steps at the very beginning!

### INFLUENCE OF EDUCATION

Educational psychologists are of opinion that aggressiveness etc can be sublimated by sane education. But parents generally do not pay heed to it. We often notice with regret that there is a general disregard for constitutional authority. Adults sneer at authority—impugn the law and are openly disrespectful of national and international dignities—by such behaviour they are actively teaching their children the same disrespectful attitude. Children are very much imitative, they unknowingly imitate their elders. As a

creature of habit, a baby begins to learn at the very instant of its birth. The second most important manner in which a very young child acquires certain habits is through mimicking and imitating others. Children are great mimicks—they are more influenced by examples than words. Now child psychologists are convinced that the first six years of a child's life are formative years. These are the years when a child's personality, character and intelligence are usually set for life. Over the last decade research in early childhood training has revealed the crucial importance of child's education in the formative first six years. Dr. Benjamin Bloom of the University of Chicago has demonstrated that a child develops 50% of his intelligence—his ability to learn and grasp new concepts—by the age of four. By age eight his intelligence is 80%. So this period should not be neglected. Most children and most adults are what their parents make them. The parental model determine the child's character. Most of today's youth rebellion is a reaction to double standard—parents who told their children to do one thing but were seen doing another. If parents want children with a wholesome character and right attitudes, they must first insure that their own character is wholesome and their attitudes are right. In our modern violence-prone generation, more and more parents are neglecting proper child training. Juvenile delinquency began mushrooming in Europe and America in the '50's when war babies were reaching their early teens and in West Bengal, specially in Calcutta in the 60's when parentless children of refugees were reaching teens.

Rivalry, pugnacity, anger, resentment-sympathy, bunting, fear, Jealousy etc are built in us by the parents and by the environment in which children live. Perhaps it will seem dull and monotonous to many as we have to

repeat the duties and responsibilities of parents. We cannot but do so.

"Now we are forced to believe" says Watson "from the study of facts that all these forms of behaviour are built in us by the parents and by the environment which parents allow the child to grow up in. There are no instincts. We build in at an early age everything that is later to appear."—( See Psychological Care of the Infant and Child, pp 37, 38, Watson )

According to Watson human beings know nothing at birth. They acquire through the channels of the five senses, everything they come to know. Many American psychologists, such as Harry Harlow, J. B. Calhoun and J. Boyd Best are now deeply engaged in laboratory study of the relation of instinct to learning. In general, American psychologists pursue their studies of learning almost as if instinct did not exist.

So, if parents do not become raucous, and give to temper-displays and angry outbursts, resentment toward authority, it is expected that their children will not develop these frailties and faults. We know it is not always possible to follow this instruction; still parents should try to behave properly and they must not forget that they have a frightening responsibility of setting wholesome example before their children. So strong is the imitative impulse of the children ( we say once again ) that it often becomes one of the main reasons for the development of many child criminals.

Again, it should be noted carefully that all the parents who neglected children training in the right direction were neglected by their own parents. Said Dr. James Apthorp of the University of South California's School of Medicine, "Abused and neglected children often become brutal parents, the violence repeating itself through generations of a single

family. Such parents are incapable of giving their youngsters security, safety, affection and love, because they have never experienced these themselves, "In short, like father like son."

Now, let us deal with other causes of violence, ferocity and anti-social behaviour of the young generation. We should make horror comics, television and movie scenes responsible for developing and spreading criminality among children, as these mass media of training in America are now filled with more and more scenes of sadism, violence and brutality. In short, American entertainment and leisure have become increasingly hedonistic, nihilistic and sick. Young people enjoy hideous and brutal acts, thrill-kills, mass murder, hanging and all assorted forms of torture and sadistic perversion.

A survey taken by Mr. Garner Ted Armstrong in South California for one week of television shows prior to 9 P.M., principally aimed at children, revealed the following horrid facts:— 1641 murders, 60 homicides, 192 attempted murders, 83 robberies, 15 kidnappings, 24 conspiracies to commit murder, 21 jail breaks, 7 attempted lynching, 6 dynamitings, 11 extortions, 2 cases of arson, and 2 instances of torture, not to mention uncountable numbers of prolonged and brutal fights, threats to kill, sluggings and maulings and innumerable unspecified indignities inflicted indiscriminately on men, women and children.

Over and above these disgusting facts shown by televisions and movie-screens to which children stay glued, newspapers are also publishing stories of monstrous brutalities and crimes committed by young men. Horror-comics and crime fictions are also adding fuel to the fire.

The best-selling literature in America, once

reluctantly discreet, is now open and explicit about everything in the sexual spectrum from incest to inversion. The "Adventures" by Harold Robbins, and "The Exhibitionists" by Henry Sutton use language unfit for gentle society. In pop music, the Rolling Stones sing "Let us spend the night together". Are not these responsible for the low morality of the young generation?

A noted judge in the Municipal Courts of Chicago once said:—"Much of the inspiration for the juvenile crimes of today comes from motion pictures, radio, and television where the gunner, the outlaw, the illicit lover, the gangster is often glorified and—at the very least—is made out as a perfectly normal and necessary Part of our civilization.....They (Producers) have demonstrated that the certainty of dollar profit smut and violence is more important to them than the moral profit in constructive fare."

Do the television and movie screen showing many horrifying form of torture, such as burning humans alive, grinding them to bits in machinery, or driving over them with speeding cars and trucks produce any evil effect on the teenagers witnessing them. A controversy has arisen. Some argue that destructiveness begets destructiveness, and the emphasis in the mass media on violence and retribution can only lead to an increased likelihood of manifest aggression in observers of these films. Others have countered with the argument that to observe others in acts of violence has a catharsis effect on one's own aggressive tendencies.

A number of studies by Berkwitz (1964) and Bandura (1963) suggest that the former position is more accurate. Bandura and his colleagues at Stanford University exposed preschool children to a motion picture of an aggressive adult, and found that children who had seen the film tended to imitate the hostile

behaviour of the adult (See Bandura, A, Ross Dorothea, and Ross, Sheila, 1963—Imitation of Film-mediated Aggressive Model, *J. Abnorm. Soc. Psy.*). Berkowitz and Rollings made a rather complicated experiment and tested pairs of college students and came to the conclusion that they had strongest tendency for aggression (See L. Berkowitz and E. Rowlings—Effects of film violence on inhibitions against subsequent aggression, *J. Abnorm. Soc. Psy.*, 66:405-412, and L. Berkowitz—Aggression.) By drifting off into readymade fantasies, movieland madness, television terrorism, paper-backed pornography teenagers in America have become violence-prone, hate-filled and perverse.

### THE NEED TO CHANGE HUMAN NATURE

Plato in ancient Greece in his Republic, some 2000 years ago proposed his idea of an ideal society and wanted to create a 'Super race'. He repudiated marriage and reduced humans to mere reproductive machine for development of a super race. But his fundamental mistake was his failure to recognize that human nature is unpredictable and man is a creature of paradoxes. He is a body, but he is also a brain, with curiosity, and high complexity. He has been created through evolution, but now he is the principal creator of evolution. Later reformers tried, they too failed. Human nature refused to be moulded to fit a certain pattern.

T. More thought, "Fear of lack causes covetousness and greed; in man also pride, which counts, it a glorious thing to surpass and excel others in the superfluous and vain contention of things." According to him the basic problems of human nature—covetousness, greed and pride—were to be overcome for bringing peace and content, and thereby to blunt the edge of aggressiveness.

But his proposals were never tried to prove its truth or falsity.

But Communism, a 20th century philosophical system attempts to bring the peaceful life to its citizens, and hopes even to change human nature. In an official Soviet publication, "Lenin on State and Democracy" by A. Spirkin we get a hint of the idea that the common people have been cherishing all along.

"People have long dreamed of a free and happy life. Their dreams were like a fairy tale in which fantastic pictures of universal prosperity blended with vivid portrayal of a Utopian society where good and justice reigned supreme in relation between all its members. Humanity travelled a long and arduous path in the struggle for a society which liberated man from humiliating exploitation and ensured him the possibility of living a worthy life and displaying freely all his gifts....."

Communists here equate happiness with a state of fantastic universal prosperity. Then mean to say, if people have prosperity, more money they will be happy, and there will be no cause of discontent and therefore need of aggression or ferocity. If this be true, how is it that we see ferocity, naked aggression and all the like crimes in a dollar-rich country like America! Humanitarian John F. Kennedy has drawn a realistic picture of today's America, —"What happened to us as a nation? Profits are up—our standard of living is up but so is our crime rate. So is the rate of divorce and juvenile delinquency and mental illness..... Nearly one of our every two American men is rejected by selective service today as mentally, physically or morally unfit for any kind of military service. "Marks and Engels believed that human nature could be reconstructed so that people would learn to be unselfish and considerate of others.

The founders of Communism believe, the

tendency in human nature to resent authority, the greed, the selfishness, the lusts of the flesh, envy, status seeking, vanity of mind, laziness, lying, stealing, hatred etc—the characteristics of human nature—are the result of one's environment; change the environment, and you will change human nature. Take away private property, and you will banish greed, envy, status seeking etc. Teach people the dignity of labour and laziness will disappear. Bring equality in society and there will be no pugnacity, ferocity, aggressiveness.

"Under Communism men will work to the best of their abilities simply because men will delight in creative endeavour." said the Communist Party, in a book, "Man's Dreams Are Coming True."

It is a fact there is no knifing, bombing, arson, looting and student restlessness in Communist countries (save and except in Checo Slovica). But we do not know how much it is due to remoulding human nature—which Communist countries claim—and how much due to stern discipline, repressive measures, and suppression of public opinion. What is possible for a dictatorial, despotic and monolithic pattern of government to force its citizens to follow a particular set of philosophical principles is not possible for a democratic State.

In this connection we may remember what Lewis Mumford said :—

"I was aware of the dictatorial tendencies of most classic utopias. They sought to impose a monolithic discipline upon all the varied activities and interplaying interests of human society, by creating an order too inflexible, and a system of government too centralised and absolute, to permit any change that would disturb the pattern or meet the new exigencies of life."— ( See The Story of Utopias by Lewis Mumford, page—4 )

In our democratic country without

changing the form of government or adopting a set of new philosophical principles, we are of opinion that it is possible to root out aggressiveness and ferocity by focussing on the reconstruction of human nature by our teaching—moral and spiritual—by teaching respect for authority, obedience, good manners and a proper kind of well-balanced life and by holding noble examples before them. Rivalry, pugnacity, anger, resentment, sympathy, bunting, fear, jealousy etc are built in us by the parents and by the environment.

Child is neither good nor bad when he is born—training and circumstances make him good or bad; so right training must be emphasized.

Marks without going through these psychological questions, came almost to the same conclusion when he said,—

"He ( man ) is by nature neither good, nor evil; neither benevolent, nor malevolent; neither artistic nor egoistic; neither sublime nor a beast etc, but simply a normal being whose attitude is, 'self-mediating'. This means that he can make himself become what he is at any given time—in accordance with the prevailing circumstances—whether egoistic or otherwise." ( See Meszaros, Mark's Theory of Alienation. )

We do not know how can man 'make himself what he is at any given time' without training either by his parents in formative period or by the environment ?

Many modern American psychologists are of opinion that ferocity, pugnacity and the like anti-social activities are progenitors of aggressive social milieu. H. K. Wells in this connection says :—

"It is not innate human nature which is bad, but rather the organization of people in a bad social structure which produces the bad



people." ( See The Failure of Psychoanalysis —1963, pages 211—12 ):

Mr. M. F. Ashley Montague also says,—  
 "The conditions of conflict which arise in man do not normally originate from within him, from his organic states, but from those social conditions which have a disordering effect upon him and which fail to satisfy his needs."  
 —( Montague's *On being Human*, pp 95 )

Now, let us come back to Dr. Delgado's wonderful feats of E. S. B. We do not know whether the aggressiveness of the bull was stopped for the time being or for all times to come. As regards the operation on the temporal lobe or implanting electrode in the brain a question may be posed, whether it has any damaging effect on mind and impairs organic function of humans. Again, we do not know whether Dr. Delgado has been able to locate any aggressive gene. unless this is discovered much of what he says may fall through. These are serious and challenging questions which need unequivocal answers.

We still cling to the old view that animals are creatures of instinct, but human beings do not have instinct ( generally ) but mind. Man has a mind capable of accumulating

knowledge. Unlike any animal, he has a mind not guided by blind instinct but capable of choice, of decision, of building character. Also, man alone has a creative capacity and the ability to think in the abstract reason and philosophize. He can invent and bring into being infinite new varieties of things which animals cannot. Dr. Delgado's idea of a 'Psychocivilized' society seems to us a riddle, wrapped in a mystery inside an enigma.

In conclusion, we believe aggressiveness, fighting attitude etc may be eradicated by right training of the children in their formative period, by right attitude ( and not double standard ) of the parents, and wholesome environment. By early right training he can be made arrogant or cooperative, creative or stultified. That is why we saw in 1942,—when scarcity of food articles reached climax—innumerable famished and hungry men, women and children stood listlessly before well-stuffed restaurants at Calcutta, and slowly and silently courted cold death but did not grab a single morsel of food by force. They proved the old adage—what wrong does not a hungry man do—false by their behaviour and training.



## CONTRIBUTION OF W. A LEWIS TO ECONOMICS

S. D. CHAMOLA AND S. P. GOYAL\*

Sir William Arthur Lewis is the co-winner of the 1979 Nobel Memorial Prize for Economics along with T. W. Schultz. He has written extensively on varied aspects of economic development and planning in his books and numerous articles. In a short paper like this it is not possible to compress his vast contribution to economics. Therefore, the present paper aims at summarising his contribution on some vital topics. Here we shall be confining only to four aspects: (1) his model of economic growth with unlimited supply of labour, (2) his general theory of economic development, (3) the Principles of Economic planning and (4) the role of foreign trade. In fact all these aspects are the various components of a single problem i. e., economic development of under-developed countries. We shall discuss them in brief in the following analysis.

### MODEL OF ECONOMIC GROWTH WITH UNLIMITED SUPPLY OF LABOUR

The most important contribution of Lewis is his model of economic growth. The model is based on the classical assumption that unlimited supply of labour is available at subsistence wages. This unlimited supply of labour exists in those countries where population is more in relation to capital and natural resources resulting in large number of workers

with zero or negligible marginal productivity in agricultural sector. Lewis's model has offered a perspective analysis of the problem of developing countries of Asia where labour is unlimited in supply and economic expansion cannot be taken for granted.

Lewis's model is based on dual nature of the economy composed of the 'capitalist' sector and the 'subsistence' sector. The capitalist sector draws upon the subsistence sector for labour in order to earn profits. The subsistence sector consists of traditional, self-owned, self-employed workers with very low output per man as compared to the capitalist sector. In such a situation labour will be employed in the capitalist sector so long the marginal productivity is higher than the wages offered. This difference between marginal productivity and wages is the surplus of the capitalist sector.

This capitalist surplus is the key to economic expansion. When this surplus is reinvested, more people are employed and further surplus emerges which is again reinvested and this process continues until the whole surplus labour force disappears. Capitalist sector will expand until the surplus labour gets exhausted and supply curve of labour becomes less than perfectly elastic. After this, wages start rising and profits start declining.

In this model, capital formation process is financed not only out of the profits but also as a result of increase in the supply of money created by the bank. The short-run effect of

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the increase in money supply by banks will be rise in prices but when output comes in the market from the projects financed in this manner, prices automatically come down. Thus inflationary financing for capital formation is advisable as the inflationary process will be self destructive.

According to Lewis, the fundamental question involved in the process of growth is how a community which was saving 4 to 5 percent now starts saving 12 to 15 percent or more of their national income. By the very mechanism of growth process, the savings of the rich section increase due to unequal distribution of income. In other words, the share of profits increases in the national income as compared to wages, rent and interest. With this process of growth, certain sociological factors lead to the emergence of a capitalist class to invest this surplus productively. The growth of this class will further increase the surplus and lead to further growth and strengthening of the capitalist class.

In an economy where surplus manpower is available at constant wage rates, the profits of the industrial class will rise. This process of rising profits will come to an end when there is no surplus labour force and when the wages rise so high that the profits of the capitalists are reduced and there are no surpluses for further investment. The reduction in surplus is attributable to four factors : (1) Limited number of labour force left in subsistence sector on which capital sector depends. This leads to rise in wages in capitalist sector, (2) adverse terms of trade for capitalist sector as against the subsistence sector because the increase in production is much more in the former as compared to later, (3) increase in productivity in subsistence sector due to technical change. This will induce the workers to demand higher

wages (4) enhanced wages due to the formation of trade unions.

According to Lewis the second factor i. e., adverse terms of trade for capitalist sector is the most important reason of decline in profits and surplus. Both terms of trade and rise in wages problems can be solved if the rise in productivity of subsistence sector is more than offset by an improvement in terms of trade. When the rise in prices continues to take place even with an increase in productivity due to the increase in demand, then the capitalist follow a policy which prevents the farmers to enjoy extra production. This is done by raising the rents of the farmers by mopping up increased income by the Government by taxation.

Thus, capital formation in capitalist sector is financed by agricultural sector. In case there is no trade between the two sectors, then capitalist sector expands at the cost of its own labour force. The model ends when the surplus labour force disappears.

### THE GENERAL THEORY OF ECONOMIC GROWTH :

In his monumental book "The Theory of Economic Growth" Lewis has forcefully advocated the case for a generalised analysis of economic growth rather than a specific theory of economic growth. The argument in the book in this general theory is concerned with the growth of output per head of population. The proximate causes of growth, according to Lewis are : (1) the will to economise, and its concretisation in compatible economic institutions, (2) the growth of technical knowledge, and its concretisation in scientific attitudes and aptitudes, and (3) the growth of capital and other productive resources per head of population. The ultimate causes are embedded in the psychological, religious and the

rest of the institutional set-up of the community.

The role of Government has been explained in detail. According to him, indirect taxation should be the major instrument for mopping up surpluses, because it tends to increase effort rather than reduce it. He has rural sector in mind while making these observations because in the capitalist sector, the choice is not between effort and leisure but the impact of such taxation is between different types and fields and efforts. He firmly believes that the turning of terms of trade against the rural sector is the highway to economic growth.

Prof. Lewis is sceptical about the role of the agricultural sector as an instrument of economic growth. He places great hope on industrialisation as a key to economic development of a hitherto underdeveloped economy. Per capita income can grow only with industrialisation. Again in his analysis, optimum rate of savings is the basis for the maximum rate of growth; the optimum rate of saving and the desired rate of growth are closely connected with the pattern of investment and choice of technique of production. These conclusions are very helpful in guiding the policy makers to ask for the relevant concepts and variables, and in making the theoreticians aware that they have not yet been able to fit them into the generalised pattern of a theory of economic growth.

In this general theory of economic growth Prof. Lewis has pieced together many different strands of thought that have generally been allowed to go unrelated. The process of growth and development is seen as a single phenomenon whether it takes place in developed or undeveloped countries. The three proximate and inter-related causes of growth, according to him, are (1) a change in the strength of economic motivation (2) technical

progress and (3) capital accumulation. The first of these is analysed in dealing with "the will to economise" and with the economic institutions that promote or discourage economic effort. He has cleverly interwoven into a well-knit theory the growth and application of knowledge, the mode of saving and investment of capital, population and international and the government and its power to influence growth.

Arthur Lewis makes interesting observations regarding capital. The argument is that "the central problem in the theory of economic growth is to understand the process by which a community is converted from being a 5% to 12% saver". This process is, in his view, "essentially dependent upon the rise of profits relatively to national income" and this in turn depends upon the emergence of a new class of profit-making entrepreneurs who think in terms of productive investment rather than pyramids, temples and conspicuous consumption.

Prof. Lewis regards capital formation as a response to growth of income. The central problem is to understand why there is a spurt in productivity or in the rate of growth of the national income? There are many good reasons for expecting capital to grow at about the same rate as income. He asserts that a growing rate of capital formation requires an expansion in profits relatively to national income. In nearly all communities there are traders who are quick to seize a profit and would readily engage in productive investment if they knew enough to form a rough judgement of their choices, of gain or loss. Thus development is largely a response to opportunity.

#### PRINCIPLES OF ECONOMIC PLANNING :

Economic planning has been found as an

Important tool for long-term economic growth. Lewis formulated some sound and practical principles of economic planning. The Govt. can use different forms of planning to achieve the same objectives. The planning may be either by direction or by inducement. According to Prof. Lewis, in a democratic set-up planning by direction is much inferior to planning by inducement. In planning by inducement the state manipulates the market to secure its objectives. The principle objective of planning by direction should be to overcome immobilities in factors of production. The speed with which this is achieved is the true measure of the quality of planning. Budget is another instrument of planning but this may need be supplemented by planning by direction wherever there is marked disequilibrium between demand and supply.

Prof. Lewis is of the view point that equality of income is a desirable goal to achieve. Therefore, redistribution of income has to be done. General wage control, rationing, taxation etc., are some of the instruments to achieve this goal. General wage control is an ineffective means of redistribution of income unless it is accompanied by general price control, and this has undesirable effects. General rationing is difficult to administer and a cumbersome way of achieving equality. Prof. Lewis concludes that the best way to redistribute income is to impose low taxes on the poor and high taxes on the rich. Reform of the income tax system is necessary in order to pursue this policy more effectively.

Money plays an important role in an economy. Prof. Lewis asserts that the aim of monetary policy should be to have the right quality of money in circulation. Estimates of profits, records of bankruptcies and the unemployment percentage are the thermometers of monetary policy. The wage level should be kept relatively stable and the struc-

ture of trade union bargaining should be adapted to this purpose.

As far as investment policies are concerned, Prof. Lewis has chalked out clear cut strategies. According to him the State is justified in stimulating investment if investment would otherwise be too low. There must be a budget surplus equal to the difference between voluntary savings and investment. At the same time, the sum of investment projects must not exceed the physical resources available in the capital goods industries, after allowing for exports. The licensing of investment is an efficient way of keeping this sum within the necessary limits. The best way to achieve this purpose is a combination of a high rate of interest and a tax on some of the materials used for investment.

Arthur Lewis has also thrown light on the role of nationalisation in a planned economy. He believes that nationalisation is a form of monopoly. Partial nationalisation of industries is a useful both as a check on private enterprise and as an outlet for experiment, and may be used widely, but complete nationalisation should be applied only where it is desirable to have a monopoly. The public sector of an industry should be decentralised as much as possible. Nationalised monopolies should be controlled as closely as any others. There should be a price and services tribunal, with a price policy laid down by law, a 'consumers' council with access to accounts, and usual machinery for labour arbitration.

Prof. Lewis makes a number of proposals for the macro-economic exercises in Plans. But these exercises become reliable only when relevant statistics, competent staff became available. He emphasises the need for detailed examination of individual aspects of plans, and especially individual projects. In this respect the part played by private enterprises is crucial. He advocates a mixed economy

where private enterprise has freedom of action. He deprecates attempts to control private enterprise development by complicated licensing systems and emphasises the importance of leaving ample scope for private decisions.

Arthur Lewis is also a strong advocate of need for agricultural development which is generally overshadowed in development plans by the glamour of modern industry. Again he is in favour of small scale development projects rather than the grandiose projects which are so attractive because they can be simply presented in encourage such small and local projects harmonises with another recurring theme i. e., the desirability of delegation from the central government to regional and local authorities.

Inflation as consequence or an accompaniment of development should not be feared. His conclusion is that it is neither inevitable as either cause or consequence necessarily harmful. Inflation is a stimulant to growth provided the government is competent enough to control it by raising additional taxation and other direct methods. There is also need to control population if rapid economic development is to be achieved. Sir Arthur is concerned with the consequences for unemployment, burden on consumption and saving which are so vital for growth and are adversely affected by increase in population.

#### FOREIGN TRADE :

Foreign trade has been recognised as a powerful weapon to tackle the problem of under-developed countries. Sir Arthur is in favour of selective protectionism. He argues that some types of foreign exchange need regulation, without prejudice to the general issue. For example, controls are needed in case of defence and infant industries and

other vital items. Otherwise, general control of trade is unnecessary if imports and exports can be kept equal without it, and without grave consequences. Prof. Lewis is of the opinion that an absolutely free rate of exchange is a nuisance and an absolute fixed rate of exchange is incompatible with domestic stability in countries where costs are inflexible. However, in the long-run imports and exports can be equilibrated by fixing an appropriate rate of exchange, subject to alterations as conditions change.

Prof. Lewis recommends that the propensity to import, the rate of growth of exports, and the rate of growth of output must be mutually consistent. Imbalances cause either stagnation or structural inflation. The planners' chief task should be to find new natural resources or new methods of utilization which will cause a rapid growth exports. Every development plan should pay special attention to measures for increasing exports.

In his view both exports and import substitution are impeded by rapidly rising prices and costs. Overvaluation of the foreign exchange rate can be the chief reason for economic stagnation. As under developed countries industrialise they will export some manufactures: This calls for increased international cooperation, both regionally and by universal agreement. As far as foreign aid is concerned, Sir Arthur Lewis cautions that its handling needs high grade specialists. Requests for aid should be channeled through a single agency and short-term capital should be used only with discretion. Unlimited use leads to bankruptcy.

According to Prof. Lewis the exchange rates fluctuate more and its stability is difficult to attain in less developed countries than in the industrialised countries. He has given reasons for it. These are : the secular decline

in world prices, the cyclical fluctuations, the excessive offer of short-term relative to long-term finance, and developed countries, barriers, which retard the growth rate of exports of the less developed countries.

Though expansion of international trade is essential for growth but there are many obstacles on its expansion in desired direction. Sir Arthur Lewis is of the view that the level of obstacles to international trade depend on whether or not measures are adopted to promote stability. If such measures are not taken, countries will insist on the right to control their currencies and their tariff policies and to make bilateral agreements. In such a situation international trade will be viewed with a suspicion as one of the ways in which depression is transmitted from country to country. But if stability is assured the principal incentive to the creation of obstacles to international trade will be removed and international trade will be valued and promoted.

In short, Prof. Lewis strongly favours the foreign trade and argues that foreign trade is most usually the starting point of accelerated economic development. Foreigners bring new skills, new tastes, capital and expanding markets. They may also bring exploitation but the less developed countries have to guard themselves against this malady. Therefore, the role of government is crucial to discriminate between what is in its interest and what is to be rejected.

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## BUDDHA'S EKAYANA

Dr. BUDDHADASA P. KIRTHISINGHE

We are all following the word of the Buddha. After Emperor Asoka's demise in the Third century B.C., The Buddha Dharma or his teachings began to be variously interpreted by the intellectuals among the monks. Asoka's own son and daughter took the message of the Buddha to Ceylon (Sri Lanka), which is now called the Theravadin School or the School of the Elders because they object to the word Hinayana which designates the Buddhism of the South, that is of South and South-East Asia. From Sri Lanka it spread to Burma, Thailand, Cambodia, Laos and Indonesia, and then again from Burma and Thailand, back to Sri Lanka.

An important school of Mahayana, called Madhyamika, was founded by Nagarjuna 150 years after Christ. Four hundred years after Christ another school called Yogacara was formed by Vasubandhu and Asanga. At the famous Taxila Buddhist University in Gandhara in Northern India further modifications occurred, blending this Mahayanist though with that of Greeks and Kusans. Mahayana Buddhism, then, travelled to Bamiyan in ancient Buddhist Afghanistan, which was situated on the silk routes from China. In China, it felt the impact of Confucian and Taoist doctrines and was modified to suit the life and thought of the great Chinese people. From there it travelled to Korea, and with the aid of the saintly Prince Shotoku it reached Japan in the sixth Century A.D. Here it was further modified to suit the genius of the Japanese people.

In the 7th Century after Christ—a South Indian Prince called Bodhidharma took Dhayana (Chan) Buddhism into China. It developed into great Meditation school with the blending of Taoism and when it reached Japan, it developed further with the wisdom and genius of the Japanese, where it is called Zen, and Zen is today practised both in Japan and the West.

From Bengal Pala-Mahayana Buddhism and Hindu Tantric practices spread to Tibet about the 10th Century A.D., and blended with the Tibetan culture and their Bon religion to form a new school of Buddhism called Lamaism (Vajrayana) which is common from Tibet to Mongolia.

In 1879 a great American figure, deeply interested in Hindu-Buddhist Asia, landed in Sri Lanka. He was the well-known American Buddhist Col. Henry Steel Olcott. He found Indo-Sri Lanka civilization in decadence and dedicated the rest of his life to it. He died in India in 1907 and his relics are enshrined in a monument at Adyar near Madras. In Sri Lanka he helped to establish Buddhist schools and revived Buddhist Sinhalese culture. He is revered not only in India and Sri Lanka but also throughout Buddhist Asia. He travelled to almost every Buddhist land as far as Japan and formulated fourteen basic principles common to all schools and sects of Buddhism. These basic principles were universally accepted both by the Theravadins and the Mahayanists.

Col. Olcott's fourteen basic principle

were later modified by Mr. Christmas Humphreys, President of the Buddhist Society in London, and further from time to time by the World Fellowship of Buddhists. There are now twelve universally accepted principles which are as follows:

1. Each human being is responsible for the consequences of his own thoughts, words and deeds. There is no Saviour, human or divine, who can give him enlightenment or prevent him from attaining it. The purpose of life is to attain complete enlightenment, a state of consciousness in which all sense of separate selfhood is purged away. This purpose is fulfilled by treading the Noble Eightfold Path which leads from the "house of self", aflame with hatred, lust and illusion, to the end of suffering for oneself and all beings.

2. The Buddha pointed out three signs of Being. The first fact of existence is the law of change or impermanence. All that exists, from man to mountain, from a mere thought to a notion, passes through the same cycle of existence—birth, growth, decay and death. Life alone is continuous, ever seeking self-expression in new forms. The life-force is a process of flow, and he who clings to any form, however splendid will suffer by resisting the flow.

3. The law of change applies equally to the "self". There is no principle in an individual which is immortal and unchanging. Only the ultimate Reality which the Buddha called "The Unborn, Unoriginated, Unformed", is beyond change. All forms of life, including man, are manifestations of this Reality. No one owns the life-force which flows in him any more than the electric lamp owns the current which gives it light. It is the foolish belief in a separate self, with its own selfish desires, which causes most of human suffering.

4. The universe is the expression of law. All effects have causes, and man's character is the sum total of his own previous thoughts, words and acts. Karma, meaning action-reaction, governs all existence, and man is the sole creator of his circumstances and his reactions to them, his future condition, and his final destiny. By right thought and action he can gradually purify his nature, and so attain in time liberation from rebirth. The process covers great periods of time, involving life after life on earth, but ultimately every sentient being will reach enlightenment.

5. The life force in which Karma operates is one and indivisible, though its ever-changing forms are innumerable and perishable. There is no death, save of temporary forms, but every form must pass through the same cycle of birth, growth, decay and death. From an understanding life's unity arises compassion, a sense of identity with the life in other forms. Compassion is wisdom in action, a deep awareness of universal harmony. He who breaks this harmony by selfish action must restore it at the cost of suffering.

6. The interests of the part should be those of the whole. In his ignorance man thinks he can successfully strive for his own interests. This wrongly-directed energy of selfish desire produces suffering. He learns from his suffering to reduce and finally eliminate its cause. The Buddha taught four Noble Truths: (a) The omnipresence of suffering; (b) its cause lying in wrongly-directed desire; (c) its cure, the removal of the cause; and (d) the Noble Eightfold Path of self-development which leads to the end of suffering.

7. The Eightfold Path consists in Right (or Perfect) Views or preliminary understanding, Right Attitude of Mind, Right Speech, Right Action, Right Livelihood, Right Effort, Right Concentration or mind-development,

and finally, Right Samadhi leading to full enlightenment. As Buddhism is a way of living, not merely a theory of life, the treading of this path is essential to self-deliverance. "Cease to do evil, learn to do good, cleanse your own heart; this is the teaching of the Buddhas".

8. The Buddha described the supreme Reality as "The Unborn, Unoriginated, Unformed". Nirvana, awareness of this reality, is a state of awakening (to the Truth within) or Enlightenment, and is the goal of the Eightfold Path. This supreme state of consciousness, the extinction of the limitations of selfhood, is attainable on earth. All men and all other forms of life contain the potentiality of Enlightenment. The process, therefore, consists in consciously becoming what we already potentially are. "Look within; thou art Buddha".

9. From potential to actual Enlightenment there lies the Middle Way, the Eightfold Path "from desire to peace", a process of self-development between the "opposites", avoiding all extremes. The Buddha trod this Way to the end, and faith in Buddhism includes the reasonable belief that where a guide has trodden it is worth our while to tread. The Way must be trodden by the whole man, not merely the intellect, and Compassion and Wisdom must be developed equally. The Buddha was the All-compassionate One as well as the All-enlightened One.

10. Buddhism lays stress on the need for inward concentration and meditation, which leads in time to the development of the inner spiritual faculties. The subjective life is as important as the daily round, and periods of quietude for inner activity are essential for a balanced life. The Buddhist should at all times be "mindful and self-possessed", refraining from mental and emotional attachment to the things and occasions of daily life.

This increasingly watchful attitude to circumstances which he knows to be his own creation, helps him to keep his reaction to it always under control.

11. The Buddha said, "Work out your own salvation with diligence". Buddhists know no authority for truth save the intuition of the individual, and that is authority for himself alone. Each man suffers the consequences of his own acts, and learns thereby, while helping his fellowmen to the same deliverance; nor will prayer to the Buddha or to any God prevent an effect from following its cause. The utmost tolerance is practised towards all other religions and philosophies, for no man has the right to interfere in his neighbour's journey to the goal.

12. Buddhism is neither pessimistic nor "escapist". It is a system of thought, a religion, a spiritual science and a way of life which is reasonable, practical and all-embracing. For 2,500 years it has satisfied the spiritual needs of nearly one-third of mankind. It appeals to those in search of truth because it has no dogma, satisfies the reason and the heart alike, insists on self-reliance coupled with tolerance for other points of view, embraces science, religion, philosophy, psychology, mysticism, ethics and art, and points to man alone as the creator of his present life and sole designer of his destiny.

Today, in America and the West in general, all schools of Buddhism exist side by side: Pravada, Mahayana and Lamaism. Eventually there will be a synthesis of Buddhism, suitable for people living in a scientific and technological age. After all, Buddhism is a philosophy and a way of life rather than a religion.

Even the Jodo Shinshu school of Buddhism, as practised by the Buddhist

Churches in America, have adopted many forms of Theravadin practices that are never used in Japan. They recite verses from the Dhammapada, the Eightfold Noble Path, but still retain the basic features of Jodo Shinshu tradition.

This shows that there is a new synthesis of Buddhism in America and Europe. But the basic fact remains that we are all followers of the same universal Buddhist Path to Enlightenment and thus immortality.

## RABINDRANATH AND VIVEKANANDA

BIBHUTI BHUSAN BOSE

Rabindra Nath and Vivekananda—the poet and the Monk—these two personalities of Bengal were born in the Nineteenth Century Bengal. Rabindra Nath was born in May 1861 and Swami Vivekananda was born in January, 1863 in Calcutta in Jorasanko and Simla area respectively. According to the biographer of Rabindra Nath Shri Prabhat Kumar Mukherjee these two personalities did not meet each other. Vivekananda did not utter the name of Rabindra Nath in public place. On the other hand Rabindra Nath uttered the name of Vivekananda after the death of Vivekananda. According to Modern Research scholars it has been proved beyond doubt that Rabindra Nath and Vivekananda knew each other even before the acceptance of asceticism by Vivekananda in 1886.

In the student life young Narendra Nath Datta ( former name of Swami Vivekananda ) went to the house of Maharshi Debendra Nath Tagore, father of poet Rabindra Nath, and asked him whether he had seen God, the Almighty, face to face. Dwipendra Nath Tagore, the grandson of Maharshi and eldest son of Dwijendra Nath Tagore of revered memory, was a colleague of Narendra Nath during the college life and very often Narendra Nath used to go to meet his at Jorasanko ( ref :—Gharoya by Abanindra Nath Tagore). According to Shri Probodh Chandra Sen it was after February, 1880 contact between Rabindra Nath and Narendra Nath was established. In July, 1881 we find Narendra Nath and Rabindra Nath in the marriage ceremony of Lilabati Bose, youngest daughter of Rishi

Raj Narain Bose, with Krishna Kumar Mitra, the editor of weekly Bengali Sanjibani and political leader of Bengal during Swadeshi period. By that time Rabindra Nath returned from England and Maharshi ordered him to write a song for the above-mentioned marriage ceremony. The marriage ceremony was held in the spacious hall of Sadharan Brahmo Samaj and Pandit Sivanath Sastri was the priest on that occasion. There young Narendra Nath, Sundari Mohon Das, Kedar Nath Mitra etc., sang the marriage songs and Rabindra Nath composed three poems and taught the musicians those musics (Ref:—‘Vivekanander Jibanir Upadan Sangraha—published in Udbodhan in Magh 1368 B. S.). Probodh Chandra Sen also gave the information in his article (Rabindra Nath and Swami Vivekananda, published in Katha Sahitya Falgun, 1370 B. S.).

On 2nd May, 1883 Rabindra Nath sang musics before Ramakrishna in the garden house of Kasiswar Mitra viz. ‘Nandan kanan’ (Ref:—Gospel of Ramakrishna in Bengali-4th part). Before the acceptance of asceticism Swami Vivekananda wrote a book of Music viz. Sangeet Kalpataru in collaboration with Vaishnav Charan Basak and included four poems of Rabindra Nath in that compilation book. Now-a-days favourite poems of Swami Vivekananda are available.

In November, 1883 Narendra Nath sang two songs of Rabindra Nath before his friend (Ref:—Swami Vivekananda by Pramatha Nath Bose). Besides these Narendra Nath sang song of Rabindra Nath before Ramakrishna in the house of Balaram Bose on 14th July, 1885. On 18th January, 1883 Narendra Nath acted the role of Vivek in the drama ‘Nababrindeban’ written by Troilokya Nath Sanyal. Late Kshitimohon Sen claimed that he had heard three songs by Vivekananda at Benaras (ref:—Vivekanander Kanthe

Rabindra Sangeet, published in Udbodhan in Magh, 1368 B. S.).

Probodh Chandra Sen also in his article mentioned above wrote that Swami Vivekananda sang four songs of Rabindra Nath before Ramakrishna and also it is proved that he sang musics of Rabindra Nath in November, 1883, before his friends. That these poems were written by Rabindra Nath was well-known to Swami Vivekananda.

After the triumphant victory of Swami Vivekananda in the Parliament of Religions in September, 1893 Maharshi Devendra Nath sent letter of congratulation to the mother of Swami Vivekananda at Simla through special messenger (ref:—Swami Vivekananda—Dr. Bhupendra Nath Datta). Swami Vivekananda also met Maharshi after his return from the West (ref:—Reminiscence of Hemlata Devi). Rabindra Nath was present in the first meeting held in honour of Swami Vivekananda at Sovabazar Rajbati (28 Feb, 1897). Afterwards on 27th January, 1899 Swami Vivekananda and Rabindra Nath met in a tea-party organised by Sister Nivedita, disciple of Swami Vivekananda. The details of conversation between these two great personalities are not known even now. But it is clear from the letters of Sister Nivedita that Rabindra Nath sang three songs in that meeting. When the Bengali book of Vivekananda ‘Paribrajak’ was published, poet Rabindra Nath said to Dinesh Chandra Sen ‘you immediately go and read this book of Vivekananda. You will find how colloquial Bengali can become lively and full of vigour. The idea, language, subtle noble ideal and the ideal of conciliation between East and West we simply wonder at the reconciliation of four things in that book’ (Ref:—Udbodhan Golden Jubilee Number). When Jagadish Bose, the intimate friend of poet Rabindra Nath first disclosed his invention in Paris

Exhibition, Swami Vivekananda addressed that meeting. Okakura, the Japanese artist, came to Rabindra Nath. Rabindra Nath said to him, 'If you want to know India, study Vivekananda. In him everything is positive and nothing negative'. Swami Vivekananda also sent him back to Rabindra Nath with the comment, 'You have nothing to do here (Belur). Here is the ideal of all round renunciation. You may go to Rabindra Nath. He resides in life' (Chronology of India by Romain Rolland).

In the above we have attempted to throw new light on Rabindra Nath and Swami Vivekananda during the life time of Swami Vivekananda. Now we shall try to write the utterances of Rabindra Nath on Swami Vivekananda after the untimely demise of Swami Vivekananda (4th July, 1902 to 7th August, 1941).

Eight days after the demise of Swami Vivekananda on 12th July, 1902 (Saturday) we find Rabindra Nath and Sister Nivedita as President and principal speaker of a meeting organised by the students of South Suburban School (Main) Bhowanipur. The details of speech of Rabindra Nath in the Bengali published on 15th July, 1902 is not available. On the other hand Saurindra Mohon Mukherjee did not focuss any light on this respect in his book 'Rabindra Smriti'. The extract from daily Newspaper 'Bengali' (15th July, 1902) is given below :—

On Saturday last the Excelsior Union of Bhowanipur held a meeting to do honour to the memory of the late Swami Vivekananda. There was a large gathering of the students of the locality in the spicuous hall of the South Suburban School and Babu Rabindra Nath Tagore presided. The speaker of the evening Sriman Ananda Charan Mitra, one of the Vice-President of the Union, gave expressions to the deep regard in which the Swamiji was

held by the whole community and exhorted his admirers to worship his memory not in the Western way of erecting a statue or hanging a portrait but by treasuring up his teaching to the recesses of their hearts and endeavouring to live up to that exalted ideal which has so moved even the materialistic West. At the request of the Secretary Sister Nivedita explained to the meeting the secret of the Swamiji's success in the Western words and emphasised in her inimitable way that absolutely fearless patriotism was the most striking feature of the great Swamiji's character bringing into contrast the age fits in which the average Bengali is convulsed at the last imagining of any danger into which his country's cause may lead him. The president having summing up the Swamiji's work and teachings on much the same line in Bengali, the meeting was brought to a close." (Bengali—15th July 1902)

On 13th October, 1904 and on 5th February, 1905 in Gaya and at Belur respectively Poet Rabindra Nath amongst other notable personalities of Bengal was present in a meeting addressed by Sister Nivedita. The meeting was organised by Vivekananda Society. On 6th February, 1908 and on 9th April, 1928 in a letter to Dr. Sarasi Lal Sarkar and in a letter to Swami Ashokanada we find the comment on Swami Vivekananda by Rabindra Nath. Besides in the famous book 'Rolland and Tagore' edited by Alex Aronsen and Krishna Kripalani, 1945 we find the opinion on Swami Vivekananda by Rabindra Nath. Romain Rolland in his book 'Chronologies of India' asserted firmly that the ideal and ideas of Brahma Samaj preached by Maharshi Devendra Nath and the Vedantic ideals preached by Ramakrishna-Vivekananda school were assimilated harmoniously in the life of Rabindra Nath and he expressed his views and opinions published in 1906 i. e. four

years after the death of Swami Vivekananda. According to Romain Rolland it can be said without any fear of contradiction the influence of the ideals of a pioneer like Swami Vivekananda was partially active in the life and activities of Rabindra Nath although he did

not admit that fact publicly. Thus, it is crystal clear that Rabindra Nath and Swami Vivekananda knew each other very well. But as the ideas and ideals were different they were silent on each other.

## Current Affairs

### **SALUTE—6: PEEPING INTO THE CENTRE OF THE GALAXY**

For more than four months Leonid Popov and Valery Ryumin have been staying aboard the Salyut-6 orbital station. They have seen off the Soviet-Vietnamese international crew and returned to the research work according to the national programme.

To have guests aboard the station is always a joyful event for the station's crew, though this means more trouble than usual, says Victor Blagov, Flight Deputy Head. Station control remains the duty of the main crew.

Popov and Ryumin had to work hard adjusting the station to perform this or that observation or research. The technological experiments required absolute stabilisation of the station to ensure the efficient process of semiconductor crystals growing and smelting and to prevent interference with the processes by the station's microaccelerations. During the Soviet-Vietnamese expedition alone close to 30 experiments have been performed. Both Popov and Ryumin took an active part in research. Often they suggested a method for carrying out

this or that experiment to Viktor Gorbatko and Phan Tuan and for avoiding complications.

Even after the guests left the station Popov and Ryumin continued the experiments under the international research programmes for some time. For some reasons several technological experimental ampules have been left unused by the Soviet-Hungarian joint expedition. Recently, Popov and Ryumin found time to complete this work. In the course of the Soviet-Vietnamese expedition some experiments were interfered with by the cloud cover. Popov and Ryumin have made use of favourable weather and completed the photo surveying work for the territory of Vietnam.

At the same time the Soviet cosmanouts perform visual observations and photographing of the territory of the Soviet Union. The end of the summer season was dry in many regions of the planet and this was fraught with the danger of wood fires. Such fires were observed, in part, in the Soviet far east. The cosmonauts therefore studied all suspicious smokes in the Taiga and immediately informed the representatives of the appropriate services available at the control centre.

Lately, the crew launched a regular series of astrophysical observations with the help of a powerful BST-1M submillimeter telescope. This instrument has exhausted its

reserve of the working hours and its sensitivity declined. A decision was taken to deliver an additional amplifier to the station during the Soviet-Vietnamese expedition. This amplifier was to "revive" the telescope, as the specialists maintained. The cosmonauts assembled the new block and made some experiments. They watched some stars in the centre of our galaxy, which are noted for tremendous energy emission. It is hard to say whether this idea was fruitful or not. This will be clear after the photos taken by the telescope are studied on the earth. Remote measuring confirmed, however, that the quality of signals improved by approximately one order.

It seems to be quite an ordinary work, but it is sufficient to attend at least one communication session with the station to understand how skillful the crew must be to do it. This is Popov's task to have the station moving at a very fast speed stabilised so that a telescope is always trained on the star. Ryumin's task is to keep the star in the dead centre of the sight and to adjust intensification and phase. (The telescope is a very sensitive instrument; the slightest mistake in orientation and the image disappears or becomes blurred.)

Despite the difficulties the crew remains in high spirits and does not lose the sense of humour. Gorbatko and Pham Tuan brought back to earth a flower, which they maintained



blossomed at the station. This was a sensation, which ended as soon as the biologists too the flower to examine it. It turned out to be man-made and fixed to the stalk with a needle.

—Science and Engineering

## SPIRITUAL

Rabindranath Tagore

In the midst of every one  
I shall acknowledge Thee  
my Lord and Master.  
With everyone bearing witness  
I shall receive Thee into my heart.  
Not only in the privacy of my  
thoughts  
Nor in the sequestered nook of my  
home,  
Nor in the works of my own  
composition,  
—not in these alone,.....  
but, I shall own Thee  
a that exalts Thy power and  
glory,  
and receive Thee to my heart  
as the Lord and Master of Heaven  
and earth.  
I shall acknowledge Thee  
even if I have to forsake every thing.  
I shall receive Thee to my heart  
even if I have to accept every thing.  
Not in my invocations of Thee,

nor in the psalms I sing to Thee,  
nor in my lonely and silent contem-  
plation of Thee,  
not in these alone.....  
but, I shall own Thee  
in all the task Thou hast allotted to  
me  
in Thy strenuous world of men and  
affairs,  
and receive Thee to my heart  
as my Lord and Master  
of tasks—pleasant and unpleasant.  
I shall acknowledge Thee  
my Lord and Master,  
because Thou art inscrutable  
I shall receive Thee into my heart  
also because I know what Thou art.  
Not merely in the happy moments  
of my life,  
and when I wear a cheerful face,  
nor in the good times of easy  
opportunities,  
—not in these alone.....  
but, I shall own Thee  
when the shadows of sorrow darken  
my path,  
when my head is bowed with grief,  
I shall even then receive Thee  
as my Lord and Master  
even if my eyes well up with tears.

[Translated by Sri Kshitish Roy  
from the original Bengali song—  
"সবার মাঝারে তোমারে স্বীকার করিব হে"  
in Gitavitan. Puja serial No. 317,  
Page 152.]

—Indian Messenger

### 70 Million Tonnes Coal Reserve Assessed In Ardhamgram :

Asansol, June 4.—Existence of nearly 70 million tonnes of coal reserve in an area of 9.5 square kilometers in Ardhamgram Block in Bankura district has been assessed by Central Mine Planning and Design Institute following completion of detailed drilling of 11 bore holes so far drilled with a total depth of 4,178 meters. Another 3 more bore holes are being drilled. According to CMPDI sources this 70 million tonnes of expected coal reserve in Ardhamgram Block is in addition to the 93 million tonnes of coal reserve that had already been explored in the

20 square kilometers area of the adjacent Kalidaspur-Kalikapur Block which is going to be opened by Eastern Coalfields Limited. On completion of drilling and prospecting of Ardhamgram Block CMPDI would move to Bakulia Block west of Kalidaspur for detailed drilling and prospecting there.

It may be recalled that Geological Survey of India had already explored and established existence of 25 million tonnes of coal reserve in an area of 33 square kilometers in Barjora Block in Bankura district about 14 kilometers away from Durgapur.

“Coal Field Tribune”



## DEPARTED SOUL IN THE LAND OF MYSTER

Dr. GOUR MOHON DAS DE

My father also used to see the spirits by the side of the window outside the house just a week before his death. He became so afraid that he kept the light on throughout the night.

A few months before, it was published in the newspapers that some people had requested the authorities of some of the big hospitals in the United States of America to keep a record of the events of what the dying patients saw before their death—that is, of the spirits of their dead relatives and friends. These people are parapsychologists who are researching on this problem and want to get to the truth of it.

The spirits who love their relatives come when their relatives are dying and wait nearby to take their spirits away to their kingdom. But the newly departed spirits are reluctant to go with them. They naturally love their bodies. They love their wives, children and other relatives. They cannot easily leave them and follow the spirits who are waiting for them. They keep watch over their dead bodies very attentively. Perhaps they wish or try to enter their once-loved bodies again. Perhaps, the spirits who come to take them away, console them and give them advice to leave the bodies and follow them. But they will refuse to go with them leaving their dead bodies.

The poetess Niharkana Das De (1920—) puts it in her poem, Atmar Vidai—Adieu to

the Soul—( From her Bengali book, Panchmesali.) ;

“Jirna Vastrer mato

Amar jarajirna ! asthi-carmasar dehatake

Vidai janate habe.

Or prayojan phurie gache.

Jiboner rup-ras-gandha bhog karar.

Are sakti nei tar.

Vidai vandhu, vidai !

Amar ekanto apan jan,

Ekanto viswasi sathi amar,

Pronoti janai tomai.

Tomake tyag kore’

Cale’ y’avar prakkale,

Amar asariri nayan

Maya-bhara chokhe takie ache

Tomar pane.

Pichane-phele-asa smritir duyar

Aj khule gache tar samne.

Sekhane dekha yachhe tomar saisaber

Navin, nadhar masrin dehachhavi.”

( Bengali )

I will have to bid good-bye to my infirm, skinny, skeletal body like the worn-out garments. Its service is no longer needed. It has now no power to enjoy the beauty of its life any more.

Adieu, my friend adieu !

My own obedient individual, my obedient faithful friend, salutation to thee. Before bidding good-bye to you my ethereal eyes are looking at you with full compassionate eyes.

The door of my memory which has been left behind, has been opened to-day in front

of it and the new, shining body of its childhood has been revealed like a picture.

After death, the yogis and the saints do not stay in the mortal world any longer. They renounce all happiness and sorrow of the mortal world. With that they also renounce their mortal bodies. They have no attraction for the mortal world. They are very eager to unite with the Paramatman, the Supreme Lord in Brahmaloaka.

The spirits of the common people like to stay with their dead bodies. They are overwhelmed with grief when their dearest ones lament for them. When their dead bodies are taken away to the funeral pyres or graveyards they want to be present there to see the final destiny of their bodies. The bodies will be reduced to ashes, or buried completely. They see the destiny of their bodies with their own eyes. Their relatives return to their respective houses after the funeral ceremony. The spirits also will follow them. Though the spirits may moan deeply for their bodies which have been turned to ashes or buried completely, yet they will be restless to talk to their relatives. But nobody can hear them. So, the spirits will be moving among their relatives, waiting there to listen to what they are talking of. They are invisible, so nobody can see them. This upsets them indeed. They try to form their materialistic bodies, but they cannot. A few powerful and virtuous spirits are able to do so for a few seconds but not for long. Sometimes a spirit enters the body of one of its relatives who will act as medium for that spirit. Although that spirit will then be able to communicate with its relatives, through that medium, generally speaking the relatives of that spirit are not at all happy to do so in such a way. The spirit realises this and still does not want to leave them.

Those spirits who are waiting to take the new spirits away, perhaps try to persuade

them. Feeling that they cannot stay there any longer as the laws of Nature do not permit it, they leave that place with the waiting spirits to their new destination. But a few spirits still like to stay with their relatives for a few days more. They run sometimes here and there, even to the far distant places to see their beloved ones. Then a time comes when they fully understand that their beloved ones are no more interested in them and fear their presence instead. The spirits perhaps feel this, and are disappointed. Only then do they leave that place and join the other spirits who are still waiting to take them away.

It is said in the Hindu mythology that there is a kingdom on the other world where rules a king named Yamaraj, the king of Death. He used to send his fierce attendants throughout the world to fetch the new spirits to his kingdom. These spirits when brought before him will then be punished or rewarded according to their weight of their good or bad deeds in the mortal world.

I think that no such thing exists. Yamaraj has neither possesses any kingdom, nor any territory to rule, nor any attendant to call for the spirits. Possibly they are all imaginary tales depicted in the books of mythology. The spirits of the relatives and friends of the dying patients, always come and wait to take their spirits back to the lands of the spirits when they die. Then they are destined to go to their different spheres according to their merits. There they rest and wait to travel to the Pitriloka or the Devaloka through Pitrijan or Devjan.

The spirits of the good persons almost always leave the mortal world after their Sraddha ceremony. They cannot stay any more in this mortal world. Only the very mean and evil spirits try to linger on and behave as they used to when alive. They may trouble those

living persons to make themselves happy and fulfil their own selfish desires in this way.

If the dear and loved ones of the dead always shed tears for them, not only do they harm them but also creates obstacles for their salvation. The spirits will then be compelled to come down to the mortal world just for nothing. So perhaps it is an injustice on the part of the living persons to express their grief and sorrow for the dead. They should instead pray to the Supreme Lord for the salvation of the dead. But it is easier said than done. For who among us, do not grieve for the dead? The spirits who leave the mortal world for the next world should not be worried as after their death they will never stay there alone. They will meet the spirits of their our relatives, friends and their dear and loved ones. Though they will be down with grief to leave their dear ones of the mortal world still they will be happy when they unite with the spirits of their relatives in the next world.

The yogis and the saints never feel sorry to leave this world. They, who spend their whole life mediating on the Supreme Lord, are not struck with grief for anybody in this world. They then try to uphold the condition of their minds so as to be united with the Paramatman.

"Ramana Maharshi had stated this long ago. To him death had become a mere trifle, a mere name. What is death but a change of form, which calls for a fresh name? But, as for the substance, does that change? ..... The fact is :

"Death and life are different aspects of one and the same event"—change. That which is beyond all change is the Real. The Real is the Absolute."

( from S. R. Page 130 )

There is death of the materialistic body of a man but the past memory of the spirit is

never wiped out. The memory is always linked with it. His conscience, all the senses and his mind will accompany it. What he leaves behind is only his materialistic body of flesh and blood, and nothing else. The work we do or the thoughts we think, are all stored up in our minds in the form of impressions out of which new desires are born. These new desires will never be erased from the mind even after successive births. These new desires of the minds are stored in the sheaths covering the Souls. When a man dies, the Soul is not destroyed. It continues to exist in an invisible form.

It is said that hell is for the sinners and heaven for the saints and the pious. Heaven is the highest place where there is no sorrow or grief and where all good Souls meet to unite with Him for Their salvation. The Souls are part and parcel of Brahman, the Supreme Lord who is above all good and evil. Then why is there the very existence of difference between happiness and sorrow as well as sins and virtues? The Souls are above the righteousness and the non-righteousness and are above all happiness and sorrows.

The 'mantras' chanted during the time of performance of and Sraddha ceremony of the Hindus, are prayers to God for the good of the departed spirits help them to go on the right path. These are not done to mourn for them.

To mourn for the spirits is to prevent them from their journey towards the right path and bringing them back into the ties of worldly affections. In this way their hopes of salvation are shattered. On the other hand, if we do not mourn, they are able to reach their destination, or they enjoy the efforts of their previous birth, and then re-enter the cycles of births and deaths.

In the Gita Lord Krishna told Arjuna in the verse IX-21

"te tam bhuktvā svargalokam visalam  
ksine punye martyalokam visanti,".

Having enjoyed the extensive world of heaven, they return to the world of the mortals when their merit is exhausted.

The Soul whose ego-centre and ignorance are not destroyed and leave this mortal world with unsatisfied desires, will fix their own destiny in the cosmic world.

In the Gita Lord Krishna said to Arjuna again in the verse II-27

"jatasya hi dhruvo mṛtyur  
dhruvam janma mṛtasya ca  
tasmad aparihārye 'rthe  
na tvam socitam arhasi."

For him who is born death is inevitable and the rebirth of him who is dead is equally so. Therefore you should not grieve for what is an inevitable event.

Walt Whitman wrote in his book 'Leaves of Grass'

"I passed death with the dying and birth  
with the new washed babe,"

The same idea is expressed in another poem very beautifully :

"Weep not, for such is here the life of  
man

Unmasked he came, unbidden went

he hence

Lo ! ask thyself again whence came thy

son

To bide on earth this little breathing

space

By one way come and by another gone...

So hither and so hence—why should ye  
weep ?"

[ From Psalms of the Sisters. E. T. by  
Mrs. Rhys Davids ( 1909 ) P. 78. ]

In the mortal world we require food and water to protect our bodies from destruction. After death the spirits are free from the materialistic bodies. So they do not require any food and water. But the spirits who are not free from earthly desires, are disturbed

with extreme anxiety. That is why they come back in the mortal world, enter into the bodies of living beings and satisfy their desires which were not fulfilled in this world in their previous life.

During the period of mourning, before we take any food we always offer some portion of it, to the spirits on the roofs of the houses or on the clean places outside our houses. That portion of the food is always taken by them when they are not yet free from the desire of food. But the spirits cannot take them directly as they have no materialistic bodies of their own. According to the Hindus they take that food through birds or animals by entering themselves into their bodies.

We have seen in some cases that evil spirits sometimes enter the bodies of honest and pious men, and bring about a deterioration in their moral character. For example, an evil spirit can make an honest and religious man get addicted to wine and women ; or it might also compel him to execute many heinous deeds and behave badly with his family and neighbours. The power of the evil spirit can also turn the man, whom it has possessed, into a brute. These spirits try to fulfil their unfulfilled desires through the persons they have entered into. Sometimes if the spirits love anybody, they enter into the bodies of these persons and enjoy themselves there. Though they want to stay there permanently, they cannot conceal themselves inside the bodies for long. Some people will come to know that the particular persons are possessed by the spirits, because their behaviour undergoes a total change due to the influence of the spirits.

I am going to relate here such an event which is true. In my early days in Howrah, a district near Calcutta, there lived a talented man who had gained knowledge by reading different types of books. He did not believe in the spirits or the stories related to him. If

anybody started narrating a true story of ghosts, he would immediately tell him that he would not believe in the stories until and unless he saw the spirits with his own eyes. He used to tell that the persons who were said to be under the influence of the spirits were only suffering from a kind of mental disease. They should be sent to the mental hospital directly. To pay exorcists who were nothing but knaves, was as good as throwing money into the deep sea.

I myself had regards for that gentleman. I, too, did not believe in the spirits. I was then a student of class nine. Some of our teachers were of the same opinion as that of this gentleman. In my family everyone used to believe in the spirits. I had mentioned before about my mother who had once been under the influence of evil spirit. My father always used to cite this story as an example. But I flatly refused to believe the story and told him that my mother had suffered from a kind of mental disease. One day my father told me smilingly that when I would see the spirit with my own eyes then I would realise the truth behind it.

My mother had told me different kinds of true ghost-stories of her village home. She used to tell that the persons who had been possessed by spirits they should be treated by exorcists. Unlike me, most of my friends used to believe in the spirits and the ghost-stories.

One day early in the morning one of my friends came hurriedly and informed me that the mother of one of our friends was under the influence of a spirit. He said to me that that lady who did not know how to read and write was speaking to the members of her family in an elegant English language which he could not follow.

I could not believe it as I personally knew that lady. I thought that this was a mere

gossip and nothing else. I told him that I had no time for that kind of gossip. He was disappointed and left me.

On the same day in the afternoon, that friend of mine came to me again and took me to the house of that lady. On reaching there what I saw, made me utterly astonished and deeply confounded. She was speaking in English in such a way that to any one she might have been considered to be highly educated in English. She was fluently speaking in English and her pronunciation was excellent. We could not dream to speak like that. Some of her words were incomprehensible. I saw her son standing by her side. He was also astonished. He informed us that the spirit of his uncle had taken shelter in his mother's body. I personally knew that English-educated gentleman who had recently died of Cholera. He was unmarried and used to love that lady as his own mother. His mother also died when he was a child. This lady used to nurse him during his illness.

The lady was of a very sober and quiet nature. Whenever I went to her house she would never let me go without giving me some food. She was a good cook. She used to spend most of her time in the kitchen and lived happily with her husband and two sons. She always had a smiling face. I had never heard her arguing with anybody. My friend told me that his mother had not left her bed-room for three days. She did not want to cook and was afraid of fire. She refused to talk to anybody. She began to talk only in English from that way. The physicians were called. They examined her and advised her husband to send her to the mental hospital for treatment. They said that they could not treat her.

My friend's father was in a fix. He went to his neighbours for advice, and with their advice he called an exorcist. When the exorcist entered her room she suddenly began

to shout, scold and abuse all her family members. The exorcist took his seat by the side of that lady.

The lady shouted at the exorcist and said, "Why have you come here? I am not doing any harm to anybody. I love my sister-in-law. She also loves me. That's the reason that I have come here to rest for a few days only. Don't try tricks with me and don't annoy me for nothing. Please go home. Finally, I tell you, an exorcist of your category will not be able to drive me out from here."

Everyone then clearly understood that the spirit of my friend's uncle had possessed that lady. The exorcist tried his best to drive him out but failed to do so. There was a sort of tug of war between him and the spirit. He was very disappointed. Before leaving their house he informed the lady's husband secretly that he was going to bring his guru (teacher) the following day. He was sure to drive the spirit out. That very day, we also were there and that learned gentleman who did not believe in the spirits was called for, to see the situation with his own eyes. Having seen this he did not utter a single word against it. He was too astonished for words!

Next day that exorcist brought his teacher to their house. I was present there so was that learned man. The teacher started throwing burnt mustard seeds and burnt resin dust chanting incantation over the body of the lady. His 'mantras' or incantation must be very strong. The spirit through the medium began to shout, "I will go, I will go. Don't beat me any more, you are hurting me."

The teacher then told the spirit, "When you leave the body of that lady you must carry a slipper by your teeth and after leaving the body you must break one of the branches of the star fruit tree (jamrul) of the yard in order to prove before all the spectators that you have left this woman."

The exorcist who once drove out the spirit from my mother, did the same manoeuvre as here. Possibly this is a law of all exorcists everywhere.

At first the spirit did not touch the slipper. He told the teacher, "A pious spirit never carries a slipper. It is an insult to him. I will not carry."

But the teacher did not agree with him. He again punished him by throwing burning mustard seeds while chanting the 'mantras' (incantation). This time the spirit listened and performed according to what the teacher commanded him to do. Immediately after he left the body of that lady, one of the branches of that tree broke and fell down.

After these episodes that learned gentleman told the spectators there, "If I had not have seen this event with my own eyes, I would not have believed it. I shall believe the existence of the spirits from to day. This is no hallucination. This event cannot be explained by intelligence."

We can also find during the time of Jesus Christ that there was the existence of spirits and there were also instances of people being under their influence. Those spirits, at that time, were called devils. Once Jesus Christ himself acted as an exorcist and drove away the spirit (devil) from a person who was under its influence.

We find in St. Luke 4—33, 34, 35, 36 the following:

"And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst,



he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this ! for with authority and power he commandeth the unclean spirits, and they come out."

From that day I was also compelled to believe the existence of the spirits. After that the lady was quite all right. She did not trouble her family members any more. In my college life, out of curiosity, I had read a few books about the spirits. From those books, I gathered that there was no cause for bewilderment for seeing the supernatural happenings in my friend's house, because the lady was being moved by the will of the spirit all the time.

It is true that when a man is possessed by the power of a spirit he has no control of his own movements. His senses also are controlled by the spirit. The will-power of the spirit commands him to do anything. The man always obeys its command. It becomes the master of the body of that man.

Another similar incidence occurred many years ago when I was a student of the medical college at Calcutta. My mother-in-law died of Typhoid fever at the age of thirty-five. I had tried my utmost to save her but failed. She used to love me like her own son and I too used to treat her like my own mother.

The day after her funeral I had fever possibly it was a case of Influenza, as with fever, I had severe headache and sharp agonising pain throughout my whole body. I was lying down alone in a room downstairs. It was then midday. The windows were wide open. Though I was feeling sick yet I was thinking about my mother-in-law all the time and was shedding tears. I wanted to sleep but could not. After half an hour the pain became intolerable. I closed my eyes and spoke in a whisper, "Oh mother ! what a severe pain

I have now ! If anyone comes and presses my hand I may feel a bit better." My fist was open. As soon as I finished speaking I felt a heavy hand massaging my palm of my right hand as if trying to relieve my pain. I began to feel better and after a few minutes I asked myself as to had come and massaged my palm ? Was I dreaming ? No, I was fully awake at that time. Then..... ?

I closed my fist and I did not feel the touch of that unseen hand. I was in a fix. I again opened my fist and immediately felt the same unseen hand pressing my palm again. I opened my eyes and found nobody. To make sure I closed and opened my fist alternately for four times. Whenever I opened my fist I felt the unseen hand massaging my palm. I, then, realized that this might be the hand of the spirit of my mother-in-law who was massaging my palm all the time. I felt the hand of the spirit was very heavy. My mother-in-law was very stout when she was alive. As soon as I realized, I was so afraid that I immediately left the room.

Being a medical student I had to dissect many dead bodies continually for two years and sometimes also I used to sleep with the human bones, but I never felt any unseen hand touching me like this. Being a student of science I had to believe that the spirits even after their death stay near their dearest and beloved ones.

Some theosophists wrote in their books that those persons who sat in seance, noticed that the spirits who formed their bodies out of the ectoplasm of mediums were of three kinds. Firstly they could form their bodies which would be touchable but not visible. Secondly their bodies could be visible but not touchable and thirdly their bodies could be both visible as well as touchable. The first one is very common. The spirit of my mother-in-law(?) who came and nursed me with her own hand

was in the first category. She was still moving in and out of the house as she had only left her body a few hours ago. She waited there up to the day of her Sraddha ceremony. When the ceremony was over she must have left us to go towards the Pitriloka.

But the evil spirits cannot go upwards for sometimes. These spirits stay on earth to create trouble for the mortal people. Sometimes they want to take revenge. They are unseen and not touchable, so they can slap people, turn over and break the household things before the owner of the house. They can damage the window panes, mirrors, throw brickbats and grabage to the persons over whom they want to take revenge. They can do lots of harmful deeds towards the mortal persons. They use a thing over their bodies and as a result they cannot be seen but can be photographed.

Several instances of this kind had occurred in several places of the world. Sir William Crookes FRS wrote in his book, 'Research in the phenomenon of spiritualism' that he had seen the works of the spirits many times. Once he saw in a seance that the table in the room was lifted up in the air by some unseen body. Mr. Robert Dale Owen wrote a true story in his book, 'Foot falls on the Boundry of another world'. In 1858 on the first October near Paris he saw in day-light in the dining room of a count a table on which many bottles of brandy and fruits were kept, was being lifted up in the air by an unseen hand very slowly. After a few minutes that dining table came down by itself in its former place. Nobody had even touched that table. The guests who were present at that time saw this event with their own eyes and were dumtounded.

Mr. Dale Owen wrote another event when a chair with a lady on it was lifted about four feet above the ground for half a minute and then it came down by itself by the power of

some unknown and unseen body.

Rev. C. W. Headbeater wrote about an event in his book, 'The other side of death', where a man sitting in seance in a room was lifted up in the air upwards to the ceiling of that room. He could feel the plaster of the ceiling. When he came down on the ground, he told the men in that room that he was pulled upwards by a powerful hand of an unseen person.

Another event has occurred recently in the house of a girl who is one of the intimate friends of one of my daughters. The members of that family are all educated persons. They live in South Calcutta. They could not even imagine that this type of event could occur in front of their eyes. First troubles began when brickbats were thrown inside their rooms by some unknown persons from outside. They thought that some miscreants were troubling them. They used to close the windows in the day time. Within a couple of days they could hear noises and heavy footsteps inside the rooms but they did not see anything. They could not even dream that this could be due to the activities of a spirit. Day by day the troubles increased. Their household furniture were turned upside down and the utensils were broken into pieces. They could feel that these were the works of some unseen persons who seemed to trouble them for reasons they did not know. This happened at any time both at day time and at night. One day she and her younger sister were sleeping in their bed at noon. Suddenly some one was pulling her hair. She got up from the bed but could not find anyone. She asked the rest of her family members but no one could say who had pulled her hair. This spirit also used to slap the girls daily on their back.

The whole family became terribly [afraid. They were in a fix. They could not live in peace in their house. They first suspected a

maid servant who was driven out from their house due to negligency of her duty. But when they were being troubled inside their house, they suspected that all these were the doings of a spirit and not of any wicked person or any naughty boy from outside.

Finally they went to a religious Brahmin who immediately came to know the reasons of those troubles and gave them some roots of a plant and advised them to put these roots in every room of their house. They did accordingly and there were no troubles in their house any more. That Brahmin suspected that that mind servant knew how to command the spirit and it was she who was taking vengeance over that family by sending that evil spirit into their house.

A great theosophist wrote in his book, how an evil spirit used to trouble a professor all the time. He could not even read a page of a book. That page would be torn to pieces. He could not even give lectures to his students. The spirit would trouble in such a way that he would have to stop teaching. At night if he would try to read before a lamp, the spirit would remove the lamp and put it in a far corner of that room, and that spirit used to break all the window panes by throwing brickbats or stones from outside. Sometimes that spirit used to slap him. The college authority sent two persons to help him by sitting by his side. The spirit used to slap the faces of those men too.

It was not known what were the reasons behind it as the professor did not expose its reason to anybody; but if anybody would move a sword over his head there would be no trouble.

There were many such cases happened in several parts of the world which were vividly described in the books of many famous and learned authors like Mr. R. D. Owen, Major Murr, Mr. Jacolliot, Mr. Sinnet and others.

The scientists who research about the spirits, explain that the many spirits whose mental and will-power are very strong are able to take the form of their previous bodies with the help of the ectoplasm of the mediums. But they cannot keep the shape of those bodies for long. After a few seconds those bodies would melt away.

I had heard from my mother that a few days after the death of my youngest aunt, her spirit took the shape of her previous body in front of my mother for a few seconds and then melted away. She was surprised as well as frightened to see her dead sister. And when she began to appear continuously for a few days, my mother became so afraid that she requested the spirit of her sister not to come back again. After her requests the spirit had never turned up. I think that she came to my mother for several times to give her some information about something of the other world. But she could not do it.

There arises a question here. From where did the spirit get the ectoplasm to form her body as there was no medium present at that time? Then should I accept that the ectoplasm was taken from the body of my mother? The whole thing remains a mystery for ever.

In 1979 November issue of Reader's Digest Mr. John G. Fuller had given a vivid description in his book entitled 'The airmen who would not die' about the evidence of the human survival after death. In his book he wrote that the spirit told the fact after death through a medium. "Tell them there is no death, but everlasting life. Life here is but a journey and a change to different condition."

Mr. Fuller wrote about the medium Eileen Garrett who died in 1970. She was unquestionably the most honest, competent and credible medium.

Before her death she wrote, "To prove the existence of the spirit intellectually, has been left to religion, and to sentiments, but neither clearly defines a way to an after life acceptable to the measuring rule of science. I live in a world filled with phenomena of a transcendental nature, which does not seem to allow itself to be put aside, but acts continually as a guiding force. I have left this phenomena open to speculation, but I suspect that this field, which is surely discredited by those who do not experience in its nature, belongs to the inner working of what we call mind, as yet to be explored."

No clue of the crash of the giant R IOI airship into a hill near Achy, a few miles from Beauvais in Paris with all her airmen on Oct. 5, 1930, was exposed at that time. The spirits of the airmen came to the mortal world and disclosed the causes of crash through the medium Eileen Garrett in detail.

I have often heard from many relatives and friends of mine that the dying persons who were unconscious for a few days, became conscious immediately before their death. They talked with them like normal persons and enquired about their family, friends and their business affairs. Sometimes some of them knew that they would die soon and bid good-bye to their family members. Most of them informed them that the spirits of their dead relatives stood by their bedsides or outside the rooms near the windows. Possibly just before their death, the fine senses of a dying person become much stronger than before but only for a few minutes.

Before the death of my father, he told me one day, "Look, I am growing older day by day, I don't know when my time will come. I will have to leave everything and go away. Nobody can stop me from my journey to the other world. I have come alone in this world

and thus I will have to go alone. But where will I have to go alone? My parents and relatives died many years ago. Are they still waiting for me? Possibly they are not. They might have been born again. I will have to stay there alone. I know that I have not done any good deeds for which I can go to heaven."

Amused, I told him smiling, "I think you are very much afraid of death."

My father smiled and told me, "To tell the truth, I really feel nervous and afraid."

"If you are nervous and afraid, why don't you pray the Almighty God all the time? He is only the saviour of the human beings. My advice to you is that you should not tie yourself too much with the bond of worldly affairs about which you are thinking day and night. Leave everything to us, we will think about our own affairs." I told him.

He answered me, "How can I be relieved of worldly affairs? You don't understand them. That is the reason why I am always entangled in the worldly affairs. If I leave everything to you, I shall not enjoy any peace of mind anywhere."

I asked him, "Can you tell me how many years a man can live in this world? Everyone will have to die one day. When your time will come, you will have to leave this world. What will happen to you then? Why don't you think about that day?"

He told me, "Yes, you are right. I shall be ninety after a couple of years. I can understand now that my end is fast approaching. But how can I leave you all? This kind of thoughts make me restless now-a-days."

I told him then smiling, "Stay with us as long as you can. Don't go anywhere. After your death, you are also welcome here in this house. You will then give us some good advice when required; then we will also be happy

thinking that somebody after this death is also helping us."

My father told me smiling, "Oh, yes, after my death I will return and stay with you. I do not want to go anywhere. I don't like to stay alone."

On hearing his child-like talk I laughed and left him.

Sometimes my father used to advise me to write the names of our seven generations in a special book. It would be useful, he said, in marriage and Sraddha ceremonies and asked me to keep the deeds of all immovable properties carefully in the safe otherwise I will have troubles after his death.

Being only son of the parents as I am, I can now realize the difficulties which will come to me in future. I knew that my father who was very old, would die at any time. But whenever I thought of his death I felt distressed at heart. From what he said I knew that he wanted to live for a few years more. As a consolation I used to tell him that he would live longer; he would live up to one hundred years, otherwise who would manage my family? And moreover most of his grandchildren were not yet grown up. He used to smile and say to me that his time had already come, he would not live long.

My father had always a keen interest in my family affairs; sometimes I used to forget the dates on which I had to pay my electric and telephone bills. He used to remind me in due times. He loved each and everyone in my family but his favourite was Toku, the eldest son of my second daughter. He was very young at that time. Everyday my father used to take him to the kindergarten school and also bring him back home daily by rickshaw. He also used to scold the rickshaw-puller if he did not arrive earlier.

The children of my eldest daughter were all older than this boy. They used to visit us

sometimes with their parents for a couple of days. Toku liked to play with them. My father used to sit nearby and enjoy watching their play. But his eyes were always on that boy. He always used to carry a wooden walking-stick in his hand when he went for his walk. Sometimes while playing they would quarrel and fight amongst themselves. Whenever he saw them fighting my father would become upset and used to rush to my eldest daughter's children with his walking stick. Then they would stop fighting and thus Toku would be rescued. He would scold the other children but not Toku.

Sometimes my father's behaviour displeased me and so I one day took him aside and told him that his behaviour with other children was very bad. My eldest daughter who loved him, would be displeased to see him behaving this way to her children.

My father listened and told me, "I feel much distressed when I see them beating the youngest one. But I never touched them, I only frightened them with my stick and scolded them."

He loved that boy so dearly that even when his mother took him out for a walk, he would warn her not to leave the boy alone. Often I was much annoyed at his foolishness and I used to shout at him; in order to calm down my anger he used to smile and say, "This boy is very naughty. He may run away anywhere if his mother does not take care of him. That's the reason why I warned her."

I always used to request him not to tie himself with our family affairs, but he took least heed of what I said. He could never think that without his advice his family members could live safely even for a single day. Although I kept quiet sometimes, but the other members of my family did not understand him and would become much

annoyed with him at times. But speaking the truth it was because of him I felt secure. Sometimes, I used to forget the exact dates of my urgent engagements. It was my father who used to remind me of my engagements for the next day.

Sometimes he would become very restless if I returned home late. He used to sit and pace about in front of my house for me. He would constantly ask my family members

for the exact time. Naturally they would get annoyed with him. When I would return in the evening he would repeatedly tell me, "You should not have come late. I have been waiting for you since noon. Why are you so late? When I asked your children the time, they were very displeased with me. I don't know why they behave so harshly with me!"

( Continued )

## INDIA AND DENMARK : GROWING ECONOMIC COLLABORATION RATISH CHANDRA

The trade between India and Denmark has been steadily growing since 1947. When severe restrictions of India's imports were introduced in 1957 imports from Denmark were greatly reduced and represented in 1960 less than half of the value in 1957. India's exports to Denmark increased substantially in 1959 and since then have exceeded in value India's imports from Denmark. The import restrictions introduced in 1957 curtailed by about 35% previous total imports from

Denmark by eliminating entry of such consumer goods as foods including meat preserves, cheese and condensed milk and other milk products. More than 70% of India's imports from Denmark today represent machinery. Prominent among these are dairy and refrigeration equipment and Denmark is proud of the fact that over 50% of India's dairies are equipped with Danish machinery. Marine diesel engines for the fishing fleet machine tools and surgical and scientific instruments are examples

of other speciality products which are brought in from Denmark and among electrical machinery and equipment, switchgear, high-tension insulators, cables and wires, electronics, thermostats, measuring instruments and electro-medical equipment, play an important part. Imports further include a variety of products as for instance, raw material for the pharmaceuticals and chemical trade, paints and plastics etc. Textiles recent more than 50% of India's exports to Denmark and the greatest share is represented by the jute goods with cotton textiles and coir products following thereafter. In addition, India's traditional export products such as tea, oil-cakes, leather, raw-tobacco, vegetables oils and spices are being exported to Denmark in the increasing quantities. The commercial relations have greatly benefitted in the recent years from increased direct contact between India and Danish importers and exporters. With better knowledge of Indian requirements Danish exporters are anxious to pursue all possibilities of supplying goods which may still be imported under the prevailing foreign exchange conditions.

Danish industrial production today comprises a great variety of capital goods and speciality products of the nature required in India's industrialisation programme. In addition to machinery and processing equipment development on the basis of Denmark's own agriculture and fishing industries, ship-building, cement machinery and marine diesel engines for fishing vessels or ocean going vessels, are examples of other traditional export industries in Denmark. The high skill of the Danish worker and technician has made possible a large scale production in the field of communication, electrical equipment, electronics and precision instruments and Danish consultants and construction engineering firms have added to their traditional international activities in harbour, bridge, road, railway,

power-plant and storage plant construction and such new fields of enterprise as chemicals, petro-chemicals and fertilisers.

Danish importers have established contracts for direct purchase of number of Indian commodities which were traditionally brought through agents in third countries and this factor in addition to greater sales efforts now made by the Indian exporters, have led to the increase in India's exports to Denmark. Import regulations cause no obstacle to Indian exports to Denmark and sales of Indian goods will be determined by their competitiveness on quality and price and demand of the Danish market. India's main exports to Denmark include cotton manufactures clothings and oil cakes.

The economic relations between India and Denmark have followed generally the pattern which has developed during the post-war period in India's relations with countries of the western world. Without a formal trade agreement there has been a free exchange of goods and services within the framework of the two countries and export regulation under payment usually in sterling. No rupee payment agreement exists between India and the Denmark. In line with the Denmark's general policy of maintaining minimum of import control there are no restrictions on imports from India and Danish customs duties are among the lowest of any country.

After the first post-war years when the Danish economy gained strength through rebuilding and expansion of the industrial plant and capacity, in addition to increasing normal commercial activities of export, and import, it became possible to expend technical co-operation of India on private and official levels through commercial production schemes and technical assistance schemes.

Denmark's economy traditionally has been based on agriculture but in the post-war period, faced with increasing difficulties in

finding outlets for agriculture production, the need to maintain and expand her exports in growing competition resulting from liberalisation of trade in the European and overseas markets made it imperative to strengthen and expand industrial plant and production. As a result industrial exports have been steadily growing and today exceed in value, Denmark's export of agricultural products. In the process of this industrial development in Denmark, great demands are being made on capital and technical personnel. It has been necessary to import capital for internal industrial development and this factor in connection with a shortage trained technicians and management personnel naturally influence the extent and character of Denmark's participation in economic and technical co-operation schemes overseas. Even so, private enterprise participation in collaboration schemes overseas is steadily expanding and in the recent years Denmark's contribution to the UN Technical Assistance Programme on a per-capita basis has been the largest of any member nations.

#### TECHNICAL CO-OPERATION :

With the need for expansion of domestic production in India and curtailment of imports in view of the foreign exchange shortage, an increasing number of Danish companies have over recent years established technical/and/or economic co-operation from Denmark in the production of Dairy equipment switchgear and motor starters gas cylinders, air-compressors, marine plants, dry-spraying plants, insulin, and plans are in progress for production of cement machinery, evaporator thermostats, milling machines, machine tools, marine diesel engines and a number of other industrial products.

An outstanding example of Indo-Danish collaboration in the private sector is Larsen &

Toubro Limited. The present manufacturing programme of the company covers the production of motor starters, switch and fuse gears, switch-boards and control and instrument panels. In addition to electrical equipment and dairy machinery, L and T also manufactures petrol dispensing and metering pumps, sulphuric acid and superphosphate plant, chemicals plants and equipment cooling towers, drilling machinery and diamond bits lubricated tapers plug valves, aluminium bottle capsules, crown corks, sheepsfoot tamping rollers, and material handling equipment.

In 1944, Engineering Construction Corporation Ltd was established for the purpose of undertaking civil engineering contracts. In 1947, Alu Capsules Ltd and Indian Crown Cork Company Ltd was established for the purpose of manufacturing aluminium capsules and crown corks, and catering more widely to the dairy, pharmaceuticals and bottling industries. These three companies are today wholly-owned subsidiaries of L and T.

#### MACINERY AND TOOLS :

For the manufacture of drilling machinery and diamond bits, a new company, Christenson-Longyear India Ltd, has been added to the list of L and T subsidiaries. To meet the demand for heavy engineering equipment, consequent upon the rapid industrialisation of the country L and T has formed yet another associate company, Utkal Machinery Limited, together with three renowned West German Firms Gutehoffnungshutte, J. M. Voith and Heinrich Koppers. What started out initially as Indo-Danish collaboration has now widened in scope to become a multinational collaboration with manufacturers in other countries of Europe, and the United States L and T is happy that in this process of widening the frontiers of collaboration it



finds its ties with its Danish principals grown stronger and more enduring. Another example of Indo-Danish Collaboration by private industry is the East Asiatic company (India) Private Ltd, a progressive firm, inspired by the outlook of keeping in step with the trends in Indian economic development and serving the challenging needs of the country.

#### BILATERAL TIES :

The Danish Programme for technical assistance for the developing countries was started more than ten years ago. For the purpose of achieving most efficient utilisation, the bulk of Denmark's aid of this nature has been channelled through the United Nations and only limited funds have been reserved for bilateral assistance mostly in the form of scholarships for training in Denmark.

In recent years Denmark's Contribution to the UN Technical Assistance programmes on per capita basis has been the largest of any member nations. A part of the Danish contribution training courses to be held in

Denmark under the sponsorship of UN agencies such as FAO, ILO, WHO, and UNESCO. Since 1953, forty such international courses have been held in Denmark covering a variety of subjects, fishery, co-operation, medical Sciences, adult education, social welfare etc.

In addition, Denmark's aid has included assistance by Danish technical experts overseas and training of foreign students in Denmark either under bilateral Danish assistance programmes financed by the third countries. Since 1950 a total of 155 students and trainees from India have studied in Denmark and 44

Danish experts have worked in India, primarily in the fields of health services, agriculture and dairying, but including also forestry, fisheries and school psychology. Outside of these official programmes, many Indians have worked and studied in private Danish industries and in the field of science a close co-operation has long existed between India and Denmark, for instance in the exploration of peaceful uses of atomic energy.



## Indian and Foreign Periodicals

### THE ENIGMAS OF DISTILLED WATER

Byelorussian scientists have discovered that the properties of distilled water change during a day, and depend on the season and the position of the Sun, the Earth and the Moon. In an interview with Yuri Sapozhkov, a Novosti correspondent, Mikhail Yeroshov, Deputy Chief of the Laboratory of Hydrogen Energetics at the Institute of Heat and Mass Exchange (Byelorussian Academy of Sciences), discusses this discovery which, in experts' opinion, is of great scientific and practical importance.

Water—a compound of hydrogen and oxygen—is full of enigmas for a researcher. For instance, up to now scientists do not know for certain the structure of its molecules. Under the effect of radiation water is decomposed into hydrogen and oxygen, but it is strange that this gives rise to the emergence of the third, "extra" element—nitrogen. Incidentally, we cannot explain why the seas and the oceans are oversaturated with nitrogen. Finally, even weak magnetic fields have an effect on water.

For several years Byelorussian scientists have been studying distilled water. Everything began when the Laboratory of Hydrogen Energetics at the Institute of Heat and Mass Exchange (Byelorussian Academy of Sciences) failed to conduct a simple experiment. The gist of the experiment was to decompose water into hydrogen and oxygen not in her-

metic vessels, as usual, but in an open system. An original barometric manometer was manufactured with a pipe in the form of a bell float. Gases, released during the decomposition of water, displaced it from the float to the open vessel. This way one could exactly calculate the amount of the gases evolved with a definite dose of gamma radiation. However, hundreds of experiments performed in equal conditions yielded absolutely different results. The volume of gases evolved in May was assumed as 100 per cent, but in January already 190 per cent were obtained. We did not doubt the accuracy of the calibration and the instrument itself. What was the matter?

It took us several years to gather experimental data and only then the curves of the "strange" behaviour of water appeared before us as a well-balanced system. It turned out that the "ridges" and the "plains" coincided, as far as months were concerned, year in year out. Although the coincidence was not ideal, but there were no doubts in the repetition of processes. The rhythmic cycles of the release of gases were also detected. The peaks were registered at 6 o'clock and at 18 o'clock.

Lifeless, chemically pure water, devoid of microbes, salts and slightest admixtures, sensed the time of the day and the season. We explain the change in the properties of water by the gravitational and electromagnetic phenomena appearing depending on the position of the Sun, the Earth and the Moon.

Professor Alexander Elkin noticed that the maxima on the diurnal gas release graphs coincide in time with the tides and ebbs caused, as is known, by the effect of the Moon. Professor Boris Rodimov believes that it is precisely water which can explain the effect of the difference in the speeds of the Earth's motion around the Sun in winter and in summer because water covers a greater part of this planet. Besides, water is the main component of all living beings. Hence, an opportunity has opened up to look from a new angle at the enigmatic biological phenomena linked with the Earth's motion around the Sun, with the position of the Moon, etc.

Interesting prospects of further studies lie ahead. But even now the applied significance of the phenomenon discovered is obvious. It is clear, for example, that in delicate technologies, in which water is employed, its diurnal and seasonal properties should be taken into account. In short, water can work more efficiently for the benefit of men.

#### AMIYA KUMAR SEN

Amiya Kumar Sen, a distinguished educationist and an eminent Acharya of Sadharan Brahmo Samaj died at his Calcutta residence, on the 18th of July at 2-45 P. M. at the age of 84—after a long illness borne with patience and fortitude.

Born in Barishal, on 7th August, 1896, Sri Sen started his education in Baniban where his family was then settled. Later accompanied by his father, late Annada Charan Sen, he came to Calcutta to join City School, from where he passed his Matriculation Examination and was awarded a scholarship. After completing the Intermediate Examination from City College, in which he stood second, he appeared for his Bachelor of Arts Examination standing first in the University. He secured the second position in the University in the

Master of Arts Examination from Presidency College.

Immediately afterwards, he was appointed a lecturer in the Calcutta University. After 20 years of service he resigned in order to join the City College as the Principal. After the splitting up of the College into separate Colleges, Sri Sen served as the Principal of Ananda Mohon College and Rector of the City Group of Colleges—from which position he retired.

He was a member, for several terms, of the Calcutta University Academic Council, Senate, the Syndicate and other different bodies like Standing Committee, Faculties and Board of Studies. He was also for sometime a member of the Board of Secondary Education, West Bengal. Sri Sen was connected with several teachers' organisations like, West Bengal College and University Teachers' Association and West Bengal Teachers' Association and was for sometime the President of these organisations.

In 1978 the Board of Editors of the "Bulletin of the Department of English" of Calcutta University brought out a special number in acknowledgement of the debts they owe to Sri Sen whose contributions to university education, interest in English poetry and reverence for learning had inspired generations of students.

Amiya Kumar Sen and the Brahmo Samaj :

Under the guidance of his father late Annada Charan Sen, he had his early introduction to the principles of Brahmo Dharma, and while yet a student, was initiated formally into the Brahmo Samaj by late Acharya Sivanath Sastri. He belonged to the group of young Brahmos like Sukumar Roy, Prasanta Chandra Mahalanabis, Provat Chandra Ganguly, Jogananda Das and others who developed the Students' Weekly Service and made it an institution of wide influence.

amongst the student Community of Calcutta. He was devoted to research work about Raja Rammohan Roy and when attempts were made to denigrate the role of the Raja as the maker of modern India, he was one of the group of scholars to defend him. He was the author of 'Rammohaa—the Representative Man,' 'Tattwabodhini', Patrika and Bengal Renaissance' and of a pamphlet on Science and Religion. He came in contact with Rabindranath Tagore and was a life-member of the Viswa Bharati from the date of its foundation.

He devoted himself to the improvement of the administration of the Sadharan Brahmo Samaj and was throughout his active life a member of the General and Executive Committees of the Samaj and for several terms its Assistant Secretary and Editor of the Indian Messenger.

He was elected a Trustee of the Sadharan Brahmo Samaj, Brahmo Girls' School and Brahmo Samaj Balyabhaban. He was also associated with the Calcutta Congregation, as one of its Acharya and with the Sadhanasram. His contribution to the stabilisation of the Brahmo Samaj Education Society and its subsequent development cannot be forgotten or under-estimated. He was an ardent worker of the 'Depressed-Class Society' and played a pivotal role in the Brahmo Conference of by-gone days. He acted as Secretary, President, of the Baniban Girls' School for more than a decade.

—“Indian Messenger”

## REMEMBERING RAJSEKHAR BOSE

Sri J. L. Das

Rajsekhar Bose, alias Parashuram, the centenary of whose birth is currently being celebrated, remains the foremost purveyor of humour in Bengali literature to this day. His father, Chandrasekhar, came of a respectable family of Birnagar, Dt. Nadia; and

worked as Manager of the Darbhanga Raj estate. Rajsekhar was born in March 1880 in his maternal-uncle's place at the Bamunpara village in the district of Burdwan. He prosecuted his studies in Darbhanga, Patna and at the Presidency College, Calcutta. He was a brilliant student of Chemistry. At the call of Acharya Prafulla Chandra Roy, he joined the Bengal Chemical and Pharmaceutical Works Ltd., the pioneer industrial venture of this kind founded in Calcutta by the doyen of the Indian Chemists. Subsequently, he rose to be the Chief Executive of the company.

It is remarkable that Rajsekhar Bose did not have to serve any period of apprenticeship to achieve renown as a writer. He entered the literary stage of Bengal with a bang with a satirical piece, “Sri Siddheswari Limited,” which was published in 1922 in the monthly journal “Bharatvarsha”. Rajsekhar was then well past the prime of youth, being 42 years of age. Probably he himself had misgivings as to how the reading public would receive his maiden effort. Therefore, he used the pseudonym, “Parashuram,” by which term he came henceforth to be known. This was the name of their family goldsmith and it came readily to his mind as he was thinking how to cover his identity. Parashuram's first volume “Gaddalika,” a collection of humorous short stories was published in 1924. “Kajjali,” “Hanumaner Swapna” and other witty volumes followed. All these were eagerly grabbed by the reading public like hot cakes. Rabindranath was so impressed by going through “Gaddalika” that he strongly recommended it to Prafulla Choudhury for perusal. In this connection it may be stated that illustrations accompanying his short stories were sketched by his life-long friend, Jatindra Kumar Sen, who assumed the pen-name of “Narad”. Thus Parashuram and

Narad formed a formidable combination in the realm of satire in Bengali.

It is on record that Acharya Prafulla Chandra Roy wrote to Gurudeva Rabindranath Tagore remonstrating that the poet was weaning Rajsekhar Bose, a man of science away to literature. In reply Gurudeva remarked that Rajsekhar was not chemical gold but pure bullion. Even the dour Acharya could not help communicating to the author of "Gaddalika" thus, 'As I am reading your book on opening it, I am being choked with laughter at this old age.' (Translated). Other men of light and leading like Pramatha Choudhury, Amrita Lal Bose, Prava Mukhopadhyay and Sir Jadunath Sarkar spoke in superlative terms about the collection of short stories. Parashuram's fame transcended the boundaries of Bengal. Chakravarti Rajagopalachari, the famous political leader and savant, wrote to him, "I found the stories to be such masterpieces of humour that it would have been a tragedy if I had not read them. Please forgive me writing this unwanted appreciation".

Though Parashuram was quite a celebrity in Calcutta during his life time, yet he seldom attended any public function in this city of processions and meetings. However, with his keen insight into human psychology and his vast experience of the world of commerce and finance as chief executive of a big manufacturing concern, he was fully aware of the greedy, grotesque, selfish, sham and sordid goings-on in the society under the cover of respectability. And his incisive pen was there to depict such characters as Shyamananda Brahmachari, Ganderiram Batparia, Tarini Kaviraj, Hakim Saheb, Baku Dutt and Chatujjay Mashai who can be seen moving round us to this day. The sight of effeminate Dodul Deys and Lalima Pals is not unfamiliar to us. In fact Parashuram's satire is vivid, that the cari-

catures can be related to living persons. As has been observed. "His humour contains something more than mere humour and his satire is woven fine with delicate truths of life."

Rajsekhar Bose was too talented a person to confine himself to spinning humorous tales. He wrote thought-provoking essays. He translated, in concise form, the epics, Ramayana and Mahabharata, into Bengali, retaining their original lessons and messages and adding two illuminating forewords. His translation of Kalidas' Meghadutam was conspicuous for its competence and beauty. Rajsekhar was a pioneer in introducing linotype in Bengali. He earnestly sought to reform and restructure the Bengali language, and also to improve on and enlarge its vocabulary. He was on the committees set up by the Calcutta University and the Government of West Bengal in 1937 and 1948 respectively for the same purpose. His "Chalantika" is a handy but extremely informative and useful lexicograph in Bengali. Gurudeva Rabindranath Tagore and the world-famous linguist and philologist, Acharya Suniti Kumar Chattopadhyay eulogised his great contributions in these spheres. Two Universities, Jadavpore and Calcutta conferred on him the Honorary degree of Doctorate of Literature. The Calcutta University also awarded him Jagattarini Gold Medal. He received Rabindra Puraskar and Sahitya Akademi Award. The Government of India decorated him with Padmabhushan.

Rajsekhar had two other brothers,—Sashisekhar, an eminent man of letters, and Girindrasekhar, the most renowned psychoanalyst of his time. When the three of them lived together in a house in North-east Calcutta, it became a meeting-place of the city's intelligentsia. Subsequently, Rajsekhar

moved to the Bhowanipore area of South Calcutta. His residence was conspicuous for the tidiness and serene atmosphere. As a student of science, he was methodical in all his actions. His handwriting was excellent. His excellent press copy contained as many words on a manuscript page as would be printed on the related page of the book. Rajsekhar was well-known for his rectitude. It is said that he included in his Income-tax Return the sale proceeds of the old complimentary copies of several journals that he received. Rajsekhar Bose breathed his last on April 27, 1960, but he will be remembered by posterity for being both a great and a good man by all standards.

—“Indian Messenger”

### THE JEWISH NATIONAL AND UNIVERSITY LIBRARY IN JERUSALEM

DESPITE PERIL, assimilation and dispersion to all corners of the world, Jewish tradition has been carefully passed on from generation to generation. The words of our forefathers have been lovingly transmitted to perpetuate and unify the Jewish people through all our days of wandering.

It not the Jewish people themselves, then at least a portion of their writings are unified in Israel. The Jewish National and University Library contains a veritable treasurehouse of the Jewish people, in its home on the Givat Ram campus of the Hebrew University of Jerusalem. Included in its archives and shelves are over two million volumes, perhaps the world's largest collection of Judaica and Hebraica.

Founded in the late 1890's, long before the Hebrew University corner-stones were laid, the library contained collections of Hebrew works and books of Jewish interest sent by friends abroad. A Bialystock physician, Dr. Joseph

Chazanowitz, almost singlehandedly sent 10,000 volumes to the small library originally founded by the B'nai B'rith Lodge of Jerusalem.

### PRICELESS COLLECTIONS

AFTER THE establishment in 1925 of the Hebrew University of Jerusalem, the library grew in leaps and volumes. Scholars and men of letters were forced to leave behind priceless collections of books and scholastic works in their flight to Israel, and what was saved entered the Jewish National and University Library. Academicians were scarcely in a position to afford books in the fledgling country, and the library maintained textbooks for study as well as treasures in the annals of Judaism.

### BOOKS AND BULLETS

PAINSTAKINGLY built up over the years, the library was moved to the new Hebrew University Mount Scopus campus. The Israeli War of Independence severed the university from its mountaintop campus, however, and the library was also abandoned.

“Library personnel were occasionally accompanied by armed convoy to Mount Scopus,” recalls Peretz Tishbe who has worked in the library for 45 years. “We found books that even had bullets imbedded in them.”

Now Head Librarian, Mr. Tishbe recalls the intense desire to regain possession of the books. He says that on visits to the exiled library, books were always hidden inside false bottoms of jugs, barrels and crates, in order to smuggle them down the barricaded mountain by donkey back. It was not until after the 1967 war that the library once again had free access to all of its books.

Today the library stands at the heart of the Jerusalem Givat Ram campus, serving the research needs of students, educators and the entire Jewish population. Rare Bibles have

been gathered from Lapland to India, and Albert Einstein's original manuscript of the Special Relativity Theory is on deposit at the library's archives.

### RIGHTFUL PLACE

WITH A MAGNIFICENT collection of 10,000 illuminated manuscripts, the library's assemblage spans nine centuries of Jewish thought and encompasses countries from Middle Eastern deserts to urban European ghettos. The Worms Prayerbook, a beautifully illustrated German Jewish manuscript, is thought to be the oldest existing sample of Ashkenazi art.

For more than 600 years, it was lovingly used, until the flames of the 1938 "Crystal Night" engulfed hundreds of synagogues in Europe. The Worms "Mahzor" was miraculously preserved, however, and years later it was recovered in the archives of the Worms Cathedral Tower. Legal claims and battles in court were waged over this two-volume set, but finally it was determined that the treasure should have its rightful place in the Jewish National and University Library.

Working to maintain a balance of the inheritance of the past as well as the academic needs of the future, the library can be a source of pride to the State of Israel and the Jewish people everywhere.

Janet Menblsohan in "News From Israel"

